

June
1954

the Instructor

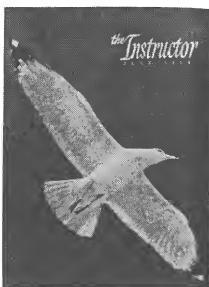
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JUNE, 1954

Volume 89, Number 6



OUR COVER

THE graceful flight of a sea gull can hardly fail to bring a thrill of pleasure to everyone who has any appreciation for the lovely things of this world.

But the flight of a gull has special meaning for members of the Church, wherever they may be. The story of precious crops, hordes of hungry crickets, and great flocks of sea gulls is a precious heritage from our pioneer past. Our picture is a reminder that God hears our prayers. It is a symbol of His mercy in a time of urgent need.

Thus do we commemorate the saving of our crops, in June, 1848, when hordes of Rocky Mountain (or "Mormon") crickets were destroyed by flocks of sea gulls from the islands of Great Salt Lake.

Photo is by H. Armstrong Roberts.

-K.S.B.

The Instructor is the official organ of the Sunday Schools of the Church of Jesus Christ of Latter-day Saints and is devoted to the study of what to teach and how to teach according to the Restored Gospel.

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THE DESERET SUNDAY SCHOOL UNION

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PRESIDENT MCKAY'S PAGE

Keeping Your Trust

"O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called:

"Which some professing have erred concerning the faith."

—I Timothy 6:20-21.

EVERY man and every woman is given a trust to be kept. "To be trusted is a greater compliment than to be loved."

It is not alone in commando raids or on the field of battle that courage may be manifested. It is needed in the day-by-day battle of life. Not physical courage only, but moral courage.

Pages of history glitter with the accounts of loyal men who, in the face of difficulties and even death, have "kept that which was committed to their trust" — Daniel before the godless rulers of Babylon, Joseph of Egypt tempted by the wiles of Potiphar's wife, Peter and John before the Sanhedrin, Paul in chains before King Agrippa, Joseph Smith imprisoned, silencing the blasphemous guards — these and ten thousand other leaders of mankind illustrate the stamina required to keep the treasures "committed to our trust."

FIVE TRUSTS COMMITTED TO YOUTH

True to Our Heritage and Ourselves

Most of the precious gifts entrusted to our care are given to us without our effort, sometimes without merit on our part. Life itself is a gift, so also is a strong body, a normal mind. Health is wealth. Some men and women squander it foolishly as did the Prodigal Son in the parable.

A clear mind is fostered by a sound body. Health in the body and peace in the mind make for happiness. We condemn a person as a foolish horseman who would whip and jerk a purebred, nervous mount. We consider him either ignorant or vicious who would attempt to ruin a choice animal. And so is he who would likewise abuse his youthful nerves with stimulants or blight his conscience with secret, sinful acts.

Strength and ability are given to each as a sacred trust!

Young men and young women sometimes

yield to indulgence for the sake of popularity. Those who persistently bid for popularity at the expense of health and character are foolish persons. Indeed, men who yield to temptation to seek popularity among friends lose the very thing they desire, while others who maintain their standards win respect.

A Good Name and True to Family

Another trust that comes to us through no effort of ours is a good name. To keep unsullied and unstained an inherited good name is the greatest responsibility of youth.

One of the most commendable admonitions which has been given to youth is this: "Keep good the name that has been committed to thy trust." I would that every youth throughout the land might sense the responsibility of sonship. The following, slightly paraphrased, expresses this thought:

*"You ought to be true for the sake of the folks,
Who believe you are true.
You never should stoop to a deed that your folks
Think you wouldn't do.
If you're false to yourself,
be the blemish but small,
You have injured your folks;
You've been false to them all."*

True to the Church and Its Reputation

The third obligation committed to our care and keeping is the good reputation of the Church. A Church member cannot commit an overt act without to a degree casting reflection upon the entire membership. The church that will survive in this world is the church that produces the noblest men and the sweetest, truest women.

We are all recipients of the benefactions of the Church. The Church has helped us. It is our responsibility to help the Church. All the Church asks of us in return is that we have manhood and womanhood sufficient to uphold in the midst of opposition the standards of the Church. Those standards are summarized beautifully in the Thirteenth Article of Faith:

"We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."

True to Country as a Citizen

By inheritance we enjoy liberty vouchsafed by the Constitution to speak, to work, to study, to pray as we wish, so long as we do not deprive others of the same privileges.

To be able to say "I am an American" is to admit to the possession of a sacred trust. Some of you have been abroad; if so, you have undoubtedly experienced the joy of coming upon the Stars and Stripes waving in the breeze, possibly on the mast of a ship in the harbor. It gave you a thrill to be able to say, "That is my flag!"

He who can say, "I am an American," thrills with a pride such as freeborn Romans felt, and such as Paul felt when, about to be scourged, he asked: "Is it lawful for you to condemn a man that is a Roman, and uncondemned?" (Acts 22:25.)

"... Art thou a Roman? ..." he was asked by the man who was about to wield the lash, "... With a great sum obtained I this freedom." (Acts 22:27-28.)

Paul replied: "But I was free born." (Acts 22:28.)

I have always imagined that Paul stood up with great satisfaction when he made that declaration.

There are some who would dissuade you from being true to the trust of real Americanism. I admonish you to guard this trust carefully; it is a sacred one.

True to God and Your Faith

The fifth trust is a gift from God, yet something which is given you only through your own seeking and righteous living. It is a confidence, an assurance in the Divinity of Christ.

In the story of Job we have the account of a man upon whom the Lord had bestowed every desirable blessing. He possessed a lovely home; worthy sons and daughters; broad, tillable acres of land; herds of cattle and many servants to tend them. Worldly wealth was his at his command. He had many friends and a worthy reputation. He was honored of men and favored by God.

Then, suddenly, all these things were swept from him. By death and fire, by marauding Sabeans, and Chaldeans he lost his herds and his servants. A great hurricane destroyed his sons and his daughters. He himself was stricken with a loathsome disease, so loathsome that he would withdraw himself from human beings. He was even deprived of the comfort of his wife who told him to "curse God and die."

Job had one possession, however, which neither thieves, nor fire, nor tempests, nor death itself could take from him. That was his testimony of the living God. In the midst of his affliction, and in the presence of his would-be "comforters," he cried: "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

"And though after my skin worms destroy this body, yet in my flesh shall I see God:

"Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." (Job 19:26, 27.)

Such a testimony is the greatest gift of life. It is found not in slothfulness, but in industry; not in dishonesty, but in fair dealing; not in indulgence, but in self-mastery; not in drunkenness, but in temperance; not in debauchery, but in chastity; not in hatred, but in love; not in doubts and fears, but in faith. It is found in the promise of Jesus—If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:17.)

An assurance that the application of the principles of the Gospel will bring peace and happiness to a stricken world, that the Gospel of Jesus Christ has been restored to earth in all its fullness, is to be treasured as the "pearl of great price."

I have enumerated but a few of the trusts that have been given to the youth of our Church—the gift of health, the value of a good name, the blessings and opportunities from the Church, privileges of the most glorious country, and, finally, ways, means, and opportunities to obtain a testimony of the existence of God, of the divine mission of His beloved Son, and of the restoration of the Gospel of Jesus Christ.

With these gifts and responsibilities placed in our safekeeping, may we paraphrase the admonition of Paul—

"O Youth, keep that which is committed to thy trust!"

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To Build Faith in Our Children,

Take Them to Sunday School

By General Superintendent George R. Hill

THE following remarks by the Hon. Walter H. Judd of Minnesota were made before the House of Representatives in support of National Sunday School Week, April 12-18 and are copied from the Congressional Record of April 7, 1954. They are so timely, not only for National Sunday School Week but for every other week of the year, that we should like Sunday School workers everywhere to have a copy.

MR. JUDD: Mr. Speaker, the week of April 12 through 18 is being observed as National Sunday School Week. This is the 10th celebration of an annual event, a strictly nonsectarian event. It is a most significant week, and one to which Americans will want to give attention, for it stresses the importance of the role of the parents of this country in encouraging and supporting moral and spiritual training for their children.

"Is it any wonder that juvenile delinquency is increasing when it is estimated some 27 million children in the United States have no religious affiliation or training? How can we expect people to live by the Ten Commandments, the Sermon on the Mount, the Golden Rule, and the Judo-Christian body of ethics on which our society was founded, if they have little knowledge of those lofty principles and teachings or even little exposure to them?

"Just as it is of utmost importance that we take the Holy Bible as the guide of our daily lives, so is it vitally important that by example we show our youth the right way as against the wrong. Having these convictions, the Laymen's National Committee, sponsoring the all-faiths event, has chosen as its campaign slogan this year: 'To build faith in our children, take them to Sunday School.'"

Half Come Without Their Parents

More than half of the children who come to Sunday School come without their parents. With such a parental example, is it any wonder that there is a shrinkage in the size of Sunday School classes, from ages 10 to 20, and that over 8,000 young men reach their 21st birthday without having been ordained to the Aaronic Priesthood or without having advanced in that priesthood beyond deacon, teacher or priest? A study has shown that there are approximately the same number of inactive young women as young men. These young people in the next 20 years will be the parents of a new generation of boys and girls.

The percentage of boys and girls that enroll in Sunday School below the age of ten is very high—well over 90%. From that age on, there is a regular decrease in the numbers who attend Sunday School.

Excellent as is the teaching in Junior Sunday School and in the first two years of Senior Sunday School,



Parental example of attending Sunday School is important. Be like this family; make it a habit to go together.

parental example and support is necessary to make that early training truly cumulative.

It is the parent who has no particular Sunday School or other Church job or responsibility who is very often the non-attender and with him the other members of his family. This is particularly borne out in a comparison of attendance at small ward or branch Sunday Schools with that of large wards.

It takes nearly as many officers and teachers to man a small Sunday School as a large one and a very much higher percentage of the ward population. As a result of activity, the entire family goes to Sunday School. This is shown by the following summary of a study of average Sunday School attendance correlated with ward membership. This study is of attendance for one quarter of the year only, mostly the second quarter of 1953.

Sunday School quarterly reports were received from 208 of the then 211 stakes of the Church. In these 208 stakes, 1,827 wards and branches reported. They were divided into the following groups according to size: Those with a membership less than 200; those 200 to 500; those 500 to 800; those over 800. The average attendance for the 13 Sundays in the quarter follows: 363 wards of less than 200 membership, average attendance 47.8%; 533 wards 200-500 membership,

average attendance 38.6%; 598 wards 500-800 membership, average attendance 33.6%; 333 wards over 800 membership, average attendance 28.9%.

Some of the time, wards and branches had a much higher average attendance than the 47.8% average for the 368 such wards. Some had in excess of 80% and people in some of these had to travel great distances to attend.

Only 310,183 members of the 936,462 members in this study averaged attended Sunday School each of the 13 Sundays. Where were the other 626,279 members? What percentage of them are children? Would not virtually all of these children have gone to Sunday School had their parents attended? What can be done about it?

Participation Breeds Enthusiasm

The reason the Sunday Schools in small wards and branches so far outstrip the large wards in percentage of attendance is because a much greater percentage of the membership in the small wards have Sunday School jobs to do. The answer to the question then is find more Sunday School jobs for parents and their

children to do. When a person feels needed and wanted and has a specific job to do, his enthusiasm for Sunday School grows.

In a splendid article, "Is Teaching Talent Being Neglected?" by Dr. William E. Berrett in the March *Instructor*, p. 86, many timely suggestions are made relevant to the problem of finding needed officers and teachers. With Dr. Berrett's experience as a guide, questionnaires concerning a person's interest in participation as a teacher or officer in Sunday School were given to the members of Gospel Doctrine classes in the Sunday Schools of one of the Salt Lake City stakes. The result was amazing.

Thousands of similar questionnaires were then taken to many other stakes in the Church. The results of these surveys are just now being assembled and classified. Watch for the results. We urge that in every ward unused talent be found and put to work.

Participation breeds enthusiasm. Enthusiasm for Sunday School so engendered is radiated to other members of a family. When each member feels welcome and wanted and has opportunity to participate, enthusiasm for living by Gospel standards is bound to grow.

As I Have Learned*

By Eleanor Lynn

At twelve years of age I began to work in the spinning mill. I did not go much to school. I just about can read, write and count. As to studying the Gospel I find that very hard. In Sunday School I am there taught the word of God. I get to know the word of God and you must know it before you can speak it to other people. That is the first thing I learned in Sunday School. Also I learned to be obedient to my Heavenly Father in all things, keep the Word of Wisdom, be tolerant and strive to pay my tithing. This is what I have learned in Sunday School.

In Sunday School our feet are kept on the straight and narrow path, on

the path which you and I chose when we entered the waters of baptism in this Church. The teachers "labour with care, that we in the light of the Gospel may share." Through that light our feet are kept on that path that we may gain the celestial kingdom. If I do not gain it, it will not be the fault of my Sunday School teachers in the Belfast Branch.

In the days of Moses the Lord gave the Ten Commandments to the children of Israel and at no time have these commandments been changed. They are universal. If we break them, we will be punished immediately. There are other commandments that the Church em-

phasizes that we must keep, but we break them sometimes. One is broken very easily and that is to keep the Sabbath Day holy.

I find when I come to Sunday School with the Saints and partake of the sacrament, sing the inspiring songs which we have in our Church, listen to people give their 2½-minute talks and hear the words of my teachers I do not feel like breaking the Sabbath Day.

So I beseech you to come to Sunday School. You will learn as I have learned about the Gospel that will lead us to that celestial glory.

*This talk was delivered recently at the District Conference of the Ireland District at Belfast. Sister Lynn is a member of the Belfast Branch in Ireland.

THROUGH religion, we can minimize the evils of envy and greed, intolerance and a lust for power. Through science, we can reduce the physical burdens of mankind . . . break down the barriers of ignorance and misunderstanding . . . In a spiritual crusade for a free and peaceful world, science and religion must work together.

—David Sarnoff,
Chairman of Board,
Radio Corporation
of America.

To the young man or the young woman who is at a loss to know what to do, among all the various teachings that are extant in the world, I would say: Search the Scriptures, seek God in prayer, and then read the doctrines that have been proclaimed by Christ in his sermon on the mount, as found in *Matthew*, and as reiterated to the ancient saints upon this continent (3 Nephi).

—Joseph F. Smith,
Gospel Doctrine.

HOWEVER well equipped with the arms that science can now devise and a loyal production line can supply, no army can long succeed in our day without the bulwark of spiritual values; even as no nation can long endure without a moral code, spiritual fiber, and the wisdom and integrity derived from faith in a righteous God.

—General Matthew B. Ridgway,
Army Chief of Staff.

Would a Moment's Silence Increase Reverence?

Music for Reverence?

Q. A member from a ward outside Nyssa Stake recently suggested to one of our wards that the policy of the congregation's observing a moment's silence (with devotional music) following the closing prayer would probably improve the reverence. Should this be encouraged?

—Nyssa Stake (Oregon).

A. There is no provision for such a pause in the Sunday School order of exercises. The prayer itself should invoke reverence, making such a pause unnecessary.

• • •

Children's Song Book?

Q. We are a little branch. Our Sunday School has mostly children. We find that the hymns in the regular Church hymn book are not suitable for little children. Could we not use THE CHILDREN SING for our Sunday School?

—Northwestern States Mission.

A. In wards and branches where Junior Sunday School must meet with Senior Sunday School, use of *Hymns—Church of Jesus Christ of Latter-day Saints* and *The Children Sing* is desirable. Both are intended for use by the chorister. Children as well as older folks should learn to sing our hymns. However, there are songs found in *The Children Sing* that are not found in the adult hymn

book; songs that are excellent in teaching Gospel principles and are worded to appeal to children.

• • •

Prayers in Classroom?

Q. When we separate for class work in Sunday School, does the General Board approve of having opening and closing prayer in the classrooms?

—Carbon Stake (Utah).

A. Opening prayers in classrooms for younger groups should be encouraged to give pupils more participation and the greater strength of their own prayers. However, there is no established order regarding prayers in the classroom.

• • •

Attend Prayer Meeting?

Q. Is the enlistment director supposed to attend prayer meeting?

—Florida Stake.

A. Yes.

• • •

Conference Day Service

Q. Should Sunday School always be held on quarterly conference Sunday?

A. Yes — in every ward except possibly the ward in whose meeting-house stake conference is held. This

is the recommendation of the General Authorities of the Church. (*Bishop's Handbook*, 1949 Edition, p. 11.) A special lesson for teaching Senior Sunday School classes is published quarterly in *The Instructor*. All Senior department classes may be combined to receive this lesson on quarterly conference Sunday.

• • •

Sacrament on Fast Day?

Q. Should the sacrament be distributed to the Junior Sunday School on Fast Day?

A. That is the General Board's recommendation.

• • •

Investigators' Friends

Q. May friends of investigators be permitted to attend the Investigators' class in our Sunday School?

A. Yes, if the Sunday School superintendency feels that an individual investigator will be strengthened through attendance with a friend. Certainly the member husband of a non-member wife (or vice versa) should be allowed to attend. But caution should be exercised in permitting Church members generally to attend this class. Its purpose will be defeated if too many Church members are permitted to attend.

Who is great? He who is humane — not in the sense of being sympathetic and kindly — but humane as taking all humanity to his heart, admitting all mankind into his soul, their sorrows, their miseries, their perplexities, their longings; he who, in order to help them, to assuage their griefs, to

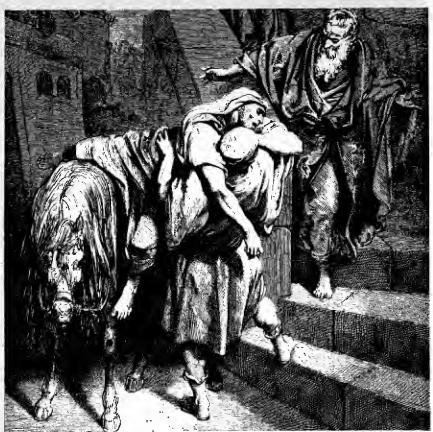
sustain, yes, to inspire them, seeks to penetrate the mystery of life, seeks to discover what it all means, and what each one's life may mean for him. Among these the religious teachers still occupy the supreme rank, for they sought to tell not what life meant for a few, the mentally gifted like themselves per-

chance, but what it means for every one. Buddha said: "My law is a law of grace for all men; my law is like the sky that encompasses all." The same inclusiveness we find in the great prophets of Israel, and in Jesus.

—*Our Part in this World*,
by Felix Adler.

THY NEIGHBOR AND THYSELF

By Hazel F. Young



Art by Dore.

Gently he lifted his neighbor off the beast's back.

Objective: To help each of us to become a better neighbor through a more complete understanding that true happiness comes through love of and service to one's fellow men.

Introduction and Approach into Lesson:

*"Love thy neighbor as thyself,"
Said Jesus, and it's true;
If you are kind to others,
Then they'll be kind to you.*

LAST quarter the suggested lesson was built around the first great commandment "Thou shalt have no other gods before me." (Exodus 20:3.) It seems quite fitting to follow this lesson with one built around the second great commandment as Jesus, the Master, gave it to us. ". . . Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself." (Matthew 22:37-39.)

Materials of Content:

Who is thy neighbor?

A certain lawyer once asked Jesus, ". . . Who is my neighbour?" (Luke 10:29.)

Jesus had a beautiful answer:

"And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

"And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

"And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

"But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him.

(*To the Teacher: This presentation is suggested for a uniform lesson to be used in Senior Sunday School on Stake Conference Sunday during the third quarter of 1954. It is assumed that the Junior Sunday School classes will use the regular lessons for that Sunday. The ward superintendent should have determined in advance the number of Sunday School classes that will be held on Stake Conference Sunday so that the teacher will be able to plan in advance for a particular age group.*

It is not intended that any teacher will follow this outline in detail. The material should be adapted to the situation by the teacher and supplemented by his own findings and study. However, the objective as stated should be followed.)

"And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

"And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

"Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?"

"And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise." (Luke 10:30-37.)

A neighbor, then, could be anyone you might serve. Could it be a friend—or a stranger? Could it be someone who lives next door—or someone on the other side of the city? Could it be someone in your own country—or someone who lives across the sea? Could it be someone in your Sunday School class—or someone who belongs to another church? Could it be someone of your own race—or could it be some other child of our Heavenly Father? Yes, a neighbor could be anyone you might love and serve.

The world in which we live is no longer large and far away. Modern means of transportation bring us close together. Modern methods of communication bring us even closer. We cannot isolate ourselves. We live in a world full of neighbors.

How can you love thy neighbor?

And again Jesus said, "This is my commandment, That ye love one another, as I have loved you." (John 15:12.)

Not only did Jesus say these beautiful words, but, through His wonderful example of day by day righteous living, He showed us the way to gain true happiness in this life through service to one's fellow men. He truly

practiced The Golden Rule. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: . . ." (Matthew 7:12.)

The Golden Rule—an Eternal Truth

It is interesting to note that The Golden Rule is an eternal truth. It appears in practically every major religion. In each of the seven great world religions it is contained in sacred writings, to quote Alfred W. Martin, as follows:

"*The Hindu*: 'The true rule is to guard and do by the things of others as you do by your own.'

"*The Buddhist*: 'One should seek for others the happiness one desires for oneself.'

"*The Zoroastrian*: 'Do as you would be done by.'

"*The Confucian*: 'What you do not wish done to yourself, do not to others.'

"*The Mohammedan*: 'Let none of you treat your brother in a way he himself would dislike to be treated.'

"*The Jewish*: 'Whatsoever you do not wish your neighbor to do to you, do not unto him.'

"*The Christian*: 'All things whatsoever ye would that men should do unto you, do ye even so to them.'

The doctrine expressed in The Golden Rule has been the center of the teachings of the great prophets throughout the dispensations. The Old Testament prophets proclaimed its message of hope. The Apostle Paul in the New Testament expressed it in his writing and his teachings. King Benjamin of the Book of Mormon loved to include its message in his great discourses. The Latter-day Saint prophet, Joseph Smith, lived it in word and deed.

The doctrine expressed in The Golden Rule is greatly needed today. Our world is small. We must be large — large in our understandings — large in our relationships — large in our treatment of brotherly love.

¹Martin, Alfred W., *Seven Great Bibles* quoted in Hunter, Milton R., *The Gospel Through the Ages*, 1945, p. 247.

A PSALM OF THE HELPERS

The ways of the world are full of haste and turmoil; I will sing of the tribe of helpers who travel in peace.

He that turneth from the road to rescue another, Turneth toward his goal; He shall arrive in due time by the footpath of mercy, God will be his guide.

He that taketh up the burden of the fainting, Lighteneth his own load; The Almighty will put his arms underneath him, He shall lean upon the Lord.

He that careth for the sick and wounded, Watcheth not alone; There are three in the darkness together, And the third is the Lord.

Blessed is the way of the helpers; The companions of the Christ.

—Author Unknown

Materials for Enrichment:

Use the lovely Standard Publishing Company pictures No. 218 or 621, "The Good Samaritan."

Build up the story of "Who Is My Neighbor" on a flannelboard. (See *The Instructor*, May, 1954, pages 141-142 and 145-147, 149.)

Enrich the lesson with beautiful words from the prophets:

King Benjamin — (*Mosiah* 4:16-30.)

Moroni — (*Moroni* 7:43-48.)

Paul — (*I Corinthians* 13:1-18.)

Use the blackboard to summarize the pertinent facts of the lesson.

Let the students list the attributes they admire in true neighbors.

Bring into the discussion the attempts toward world peace being made today.

Emphasize the hopefulness for neighborly love contained in the living of the beautiful Gospel of Jesus Christ.

Application of Lesson:

Motivate each student to make a personal analysis of his feelings and attitudes towards love of neighbor. The following suggestions may be helpful:

1. Do you sincerely believe that all people in the world are the children of our Heavenly Father?
2. Are you free from racial prejudices?
3. Do you truly love newcomers in your school, your Church, your community regardless of race or creed?

Motivate each student to make a personal resolution to be a better neighbor in his own neighborhood, in his own school, in his own Church, in his own country, in the world.

Start these resolutions off with a class project of helpfulness to:

1. A newcomer in our midst.
2. A person in need of sympathetic understanding.
3. An emigrant from a foreign land.
4. A new convert to the Church.

ON MY SHOPPING LIST

ONE of these days I must go shopping. I am completely out of self-respect. I want to exchange the self-righteousness I picked up the other day for some humility which they say is less expensive and wears better.

I want to look at some tolerance, which is being used for wraps this season. Someone showed me some pretty samples of peace—we are a little low on that, and one can never have too much of it.

And, by the way, I must try to match some patience that my neighbor wears. It is very becoming on her, and I think that some might look equally well on me.

I might try on that little garment of long-suffering they are displaying. I never thought I wanted to wear it, but I feel myself coming to it.

Also, I mustn't forget to have my sense of humor mended, and look for some inexpensive, everyday goodness. It's surprising how quickly one's stock of good is depleted.

Yes, I must go shopping soon.

—Spyglass.

At 86 . . .

He Keeps in Touch by Teaching

By Virginia Baker

It is unusual for an 80-year-old man to teach Sunday School, but when an 86-year-old is teaching a class of 14-year-old boys, that is news! "They've kept me hopping, I can tell you." This is the way Bryant S. Hinckley describes his association

with the class of youngsters in East Mill Creek Second Ward.

He also has been meeting several times with each group of missionaries before they leave the Mission Home. "Oh, I have a good time with them," he says.

The secret of his ability to deal with young people depends on the fact that Brother Hinckley "keeps in touch" by associating with his 31 grandchildren and teaching other young people in Sunday School.

According to this white-haired, broad-shouldered grandfather, there is "no work in the world so delightful, so satisfying and stimulating as Sunday School teaching. Nor is there a place where you can make friends so readily. I love to teach."

Bryant S. Hinckley maintains that in any class, anywhere, anytime, the teacher is far and away the biggest factor in the success of the class. Lots of earnest preparation is important. Then the teacher must develop his ability to draw the class members into a lively discussion of the message he wants to leave with them.

"I always try to make my students feel at home in the classes I teach," says Brother Hinckley, whose mane of white hair gives him the appearance of a senior senator. "I remember the tremendous effect made on me by a teacher I had when I was 11 or 12 years old. I had earlier rebelled against any Church activity and was just going back to Sunday School after an absence of several years.

"On going into the general assembly, I felt awkward and out of place, so I sat down on an empty bench. A teacher introduced himself and asked my name. He shook hands with me as though I were an adult, welcoming me and inviting me to come up to the front and sit with other boys my age. That teacher made each and every boy in his class feel necessary to the group. To this day I appreciate his teachings and example, and I endeavor to incorporate them into my own classrooms."

For approximately ten years Brother Hinckley has been instructing the Sunday School class conducted for the famed Tabernacle Choir. He



Photo by Ray G. Jones

To Bryant S. Hinckley there is no work in the world so delightful, so satisfying and stimulating as teaching Sunday School.

uses the Gospel Doctrine lessons, and, as in all his activities, spends many hours in preparation. Recently he was "promoted" from the class of boys to the Gospel Doctrine class in his own ward. He tells his choir-class, "I'll try this lesson out on you folks, before I present it to my East Mill Creek Second Ward group just an hour from now. If you like it, it'll be fine for them."

Here he pauses and looks thoughtfully from one face to another. "If you don't like it," he continues, "then I'd better get something else quick for my other bunch."

The class always chuckles at this challenge and enthusiastically enters into the discussion.

Sunday School work is a comparatively new experience to octogenarian Hinckley, for until a few years ago his activity was always in an executive capacity. He has served as head of the L D S Business College, president of the Northern States Mission and Liberty Stake, high councilman in Salt Lake and Liberty stakes, and in many other capacities. He has authored many Sunday School lesson manuals and several books.

As business manager of the Deseret Gym for many years, Brother Hinckley had the opportunity of mingling with the young folks.

Because of his extensive leadership experience, Elder Hinckley is relaxed and smiling before his class, but in spite of his wide activities with large numbers of individuals, when the time came to have his photograph taken, he behaved just as you and I. He had a hard time letting his eyes sparkle and his warm friendly smile break through.

Then he said, "I'll look at my wife and smile." Sure enough, his contagious smile then stretched across the breadth of his wide, sturdy face; his dark eyes twinkled.

THE SENSE we have of the spiritual nature of another person may be heightened in the shock of his passing, and the image we have of the enduring connection between our spirit and that of the departed becomes clarified as light of the eternal pierces through the shadow of his going.

*—Our Part in this World,
by Felix Adler.*

The Active Attitude Educates

By Mark K. Allen *



A MOST important feature of the Gospel plan is that we progress through exercising our free agency. This principle is a fundamental condition of learning also. Almost no learning takes place without the intent to learn and the act of choosing those activities which lead to our goals, or satisfy our needs.

An interesting experiment along this line was performed on some white rats. The animals were dragged through a complicated maze of alleys leading to food. They were permitted no choice at the intersections, and no errors (sins?) were committed. Later, when they were set free to choose the correct path to food, they showed little evidence of having learned anything. Does this remind you of a certain one in the War in Heaven who would force men to do good rather than allowing them to grow through the exercise of their freedom to choose? Is there any wonder that a wiser Heavenly Parent rejected this plan?

Human Behavior Is Economical

An important characteristic of most human behavior is that it is economical; that is, we reach our goal with a minimum of effort, as we see it. This tendency to least effort often defeats our purposes, especially in learning about the Gospel. Learning is proportional to the activity of the learner. This does not mean that we must necessarily be physically active. We may be active mentally in many ways, such as reaching out for meanings, reviewing to ourselves what has been said, reacting mentally to the materials being taught by actively accepting or rejecting. The results are usually even better if the learner recites through talking out his reactions, writing down what he is learning, or acting out in life something he is trying to learn.

Participation Vs. Passive Listening

It is easy to see why participation causes more learning than does passive listening, reading, or watching visually presented materials. First of all, the active attitude means

that a person is motivated, and probably no learning takes place without motivation. Motives are largely activities we have started but have not finished. We generate motives by becoming active at tasks. Most jobs become easier, in spite of fatigue, when we "get going" at them. Have you ever seen a father come along and casually watch his boy build a bridge with his mechanical construction set? The father may pick up a piece of metal and fit it into some part of the bridge. Then he sees something else to do. Then he has a "better idea" about how the whole job should be done. Before long he has built the bridge instead of reading the evening newspaper. Why? Did he really intend to do this in the beginning? Hardly. But he became active at the task—he participated—and motivation was generated. Incidentally, what of the boy's motivation? His activities were probably stopped by Dad's taking over. He sits by and watches passively, possibly learning a pointer or two for his next attempt at building a bridge, but most of his learning about bridge building still lies ahead of him.

Another reason participation is necessary to learning is that it furnishes the learner with information about the correctness of his learning. Suppose that you are practicing shooting a gun at a target. But you are so far from the target that you can't see whether you hit the bull's-eye. Will your aim improve? That is very doubtful. But if someone should say, or you could see as with a tracer bullet, that you were shoot-

(Concluded on page 178.)

*Brother Allen is associate professor of psychology at Brigham Young University and a member of East Provo Stake Sunday School Board. He is in charge of Teacher Training.



Photo by Ray Kooyman.

This effective teacher combines patient understanding with firm action in separating a boy and a banister.

RECENTLY a gray-haired octogenarian said: "I'm glad I grew up when a boy could enjoy it!"

He went on to explain that he was involved in quite a lot of mischief as a boy, but nobody seemed to worry much about it. People figured "it was the way boys grew."

"Nowadays," he continued, "all the things I used to do are called juvenile delinquency. It's a wonder I ever made it!"

It is true that often we do not distinguish between problems leading to criminal personalities and problems which are just natural characteristics of a maturing personality. Some experts suggest that more time should be devoted to a study of *normal* growing habits so that new parents or inexperienced teachers will not get discouraged with little people under their care. Sometimes "what comes naturally" seems to be the early symptoms of a gangster in the making.

There is a lot of "Dennis, the Menace" in every healthy boy or girl, and in some cases adults use tactics in solving temporary growing-up problems which result in distorted personalities with criminal inclinations.

The Age of No Reason — From 1 to 3

Authorities tell us that there are four general periods of growth through which we all pass on the climb toward adulthood. The first period is called "The Age of No Reason." It lasts approximately from 1 to 3.^{**}

^{*}During his 16 years of service with the FBI, the author conducted many juvenile crime-control schools in various parts of the United States.
^{**}The duration of each period varies with individuals and sometimes the stages overlap.

Is It Delinquency or Immaturity?

*By W. Cleon Skousen **

There is a lot of "Dennis the Menace" in every healthy boy or girl, and in some cases Sunday School teachers use tactics in solving temporary growing-up problems that are unwise. If you are unsure of the correct course of action, read this . . .

By calling this the age of no reason the experts do not wish to imply that Junior hasn't a brain or the capacity to reason. They just mean that generally speaking his reason isn't available to grown-ups. This is especially deceiving to new parents. They will talk to Junior, and he seems to understand perfectly. He even nods his head in agreement. Then he goes and does the opposite.

The experts say this is because he doesn't get the association between what YOU want and what HE wants. You tell him what you want and he thinks that's just dandy. He hopes you get it. Five minutes later he sees what he wants and forgets that in the process of getting it he is sabotaging the whole household. As one good doctor put it: "Being warm, dry, full and fussed over is the sole object of existence at this stage of development." Whether it is *reasonable* to be warm, dry, full or fussed over is strictly irrelevant.

Of course, even at this early stage a little fellow should hear us tell him what is right and what is wrong. The experts merely warn us not to get discouraged when our pearls of wisdom fail to receive a respectable amount of appreciation. This is the planting season—not the harvest. In due time we shall see the fruits of our labors.

The period from 1 to 3 is characterized by exploration sprees ("What's in the bottom of that drawer?"); finding out about "things" (such as pots and pans, mother's face powder, that handle sticking out over the stove); tasting things (like buttons, twigs, marbles and dead flies); rearranging things (pulling off doilies, emptying bookcases, stripping Christmas trees).

Probably a common mistake which we make as young parents is deciding that our little Junior will not be "like the Jones kids." Junior is in for a bad time when his parents decide to make him a "model" child.

By this, most parents mean that Junior will be taught to behave like an adult. But unfortunately, Junior is not ready to behave like an adult. His parents may not realize it, but Junior is *not all there!* He lacks more than a hundred pounds of complicated, protoplasmic tissue before he will be all there. Meanwhile, since he doesn't have what it takes to be an adult, he doesn't act like one. Junior adjusts much better in a home where he is treated like a little fellow trying to get along in the world rather than in a home where he is looked upon as an obstinate miniature adult whose sole object in life is to bedevil his parents.

The "Me" Stage — From 4 to 7

Gradually, as Junior begins to pass from a "baby" to a "child," he gets so he fits into the family routine. He feeds himself, dresses himself and partially tends himself.

But suddenly it dawns on Junior that he is being shoved out of the nest. Parents themselves may not realize that they are instinctively pushing Junior more on his own. This is all to the good, but Junior doesn't think so. He decides to go back to the good old days. He wants to get the fondling and attention he received as a baby. From about 4 to 7 Junior will be in the "Me" stage.

From now on we can expect such attention-getting devices as:

1. Showing off (especially for visitors or in Sunday School class).

2. Teasing and tantalizing both children and adults.
3. Making a continuous, deafening din.
4. Telling "whoppers."
5. Asking thousands of questions.
6. Pulling tantrums.

After this four-year cold war with adults, Junior will gradually settle down as he gains confidence in his ability to get along without constant adult companionship. However, even during the cold war he will look upon parents as truly wonderful people. He imitates them, wears their shoes, dresses up in their clothes, wants to sweep, wash dishes, mow the lawn, drive the car and go to the office.

Although parents generally keep considerable pressure on Junior during the "Me" stage, they have to constantly keep in mind that he also has to have generous quantities of affection and a certain amount of personal attention. It is during this stage that many children get so completely suppressed that they come to feel they are not wanted. Psychologists tell us that the beginning of many a criminal psychopath was that day in early childhood when an exasperated parent sputtered: "I'm sorry we ever had you!"

An unwanted child is filled with emotions of loneliness and bitterness which sometimes produce a lifetime of retaliation and revenge.

So, just as too much attention during the "Me" stage will spoil Junior, so, also, his personality can be equally distorted if he doesn't get a daily diet of TLC—tender loving care.

(Note: Next month, *The Instructor* will publish the second and final installment of this treatise by Brother Skousen. It will deal with traits from 8 years of age to adulthood.)

Can an Organ Give a Sermon?*

By Bernice Putnam French

Did you ever hear an organ give a sermon? Well, I did! It was wrought through strong, supple fingers and nimble feet by a man whose gift sublime, God given, was magnified into a theme that verily reached the heavens.

He said that some of what we would hear that night we no doubt would hear again in heaven sometime. Nor could we doubt that he was right, because he meant the works of the old masters such as Bach. But at the close of the evening's concert that organ gave a

climax to the speech, and all the power that is given man through the priesthood was felt that moment ringing in our ears and singing in our hearts. We heard "Come, Come, Ye Saints!"

How could it ever be more beautiful in heaven? It overcame time and space so completely that I never knew how many minutes passed. I could not move save for the tears coursing down my cheeks. At the hymn's conclusion, the rest clapped, as is the custom these days, but I sat transfixed.

When I get that near to heaven again and an organ gives such a sermon through the touch of a master's hands, I hope some kind angel will be sent to stay those clapping hands, as a lasting tribute to that man's mastery of giving an organ voice to speak of God! Did you ever hear an organ give a sermon? Well, I did!

*This article was inspired by an organ concert given by Alexander Schreiner of the Sunday School General Board. It was presented in Chico, Calif., Gridley Stake. Sister French lives in Durham, Calif.

THE Gospel is a fountain of truth, and truth is what we are after. We have embraced the truth—namely, the Gospel of the Son of God.

—Brigham Young.

BOYLE, it is said, never mentioned the name of God without a visible and reverent pause in his discourse.

—Goethe.

I would rather have a son in the vineyard, saving the souls of men, than to have him heaping up gold at home and becoming a millionaire.

—Wilford Woodruff.

“These Words Shall Be in Thine Heart”*

TEACHERS: Here are your assignments for class memorization, correlated with the August lessons.

HISTORY OF THE CHURCH FOR CHILDREN
Course No. 6

And he said unto them, Go ye into all the world, and preach the gospel to every creature.

—Mark 16:15.

OLD TESTAMENT STORIES
Course No. 8

Observe to do according to all the law, . . . turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest.

Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee. . . .

—Joshua 1:7, 9.

THE LIFE OF CHRIST
Course No. 10

I am come a light into the world, that whosoever believeth on me should not abide in darkness.

—John 12:46.

HISTORY OF THE RESTORED CHURCH
Course No. 12

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day.

—Doctrine and Covenants 59:9.

*See Course No. 24.

PRINCIPLES OF THE GOSPEL
Course No. 14

Wherefore, all things which are good cometh of God; and that which is evil cometh of the devil; for the devil is an enemy unto God, and fighteth against him continually, and inviteth and enticeth to sin, and to do that which is evil continually.

—Moroni 7:12.

TEACHER TRAINING
Course No. 22

And the Spirit shall be given unto you by the prayer of faith; and if ye receive not the Spirit ye shall not teach.

—Doctrine and Covenants 42:14.

PARENT AND CHILD
Course No. 24

THE memorizing process is a most wonderful one. For strangely enough, the more we store in our memories, the more room there will be in which to store yet more and increasingly more. We may quite properly be fearful of pouring too much into a man-made container so that the overflow will be wasted. But it is not so with the human mind, which continually proves its divine parentage by its unlimited capacity. Don't leave it idle. Exercise it. Store therein the words of life.

THE GOSPEL MESSAGE
Course No. 16

And after our seed is scattered, the Lord God will proceed to do a marvelous work among the Gentiles, which shall be of great worth unto our seed; . . .

—1 Nephi 22:8.

TEACHINGS OF THE NEW TESTAMENT
Course No. 26

Let not your heart be troubled: ye believe in God, believe also in me.

In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

—John 14:1-2.

PROVING YOUR PEDIGREE
Course No. 20

We will not finish our work until we have saved ourselves, and then not until we shall have saved all depending upon us; for we are to become saviors upon Mount Zion, as well as Christ. We are called to this mission.

—President Joseph F. Smith.

TEACHINGS OF THE BOOK OF MORMON
Course No. 28

Wherefore, the Lord God gave unto man that he should act for himself. Wherefore, man could not act for himself save it should be that he was enticed by the one or the other.

—2 Nephi 2:16.



Crawford Gates checks a musical score.

What Latter-day Saint Music Has Done for Me

By Crawford Gates*

LATTER-DAY SAINT music has given me the privilege of serving the Master and His Church. It has been a great source of joy to me to feel that whatever small gift is mine has been given, in some way, the opportunity to enrich the Lord's Kingdom.

I recall opportunities to serve as Primary organist, Sunday School chorister, director of a small Priesthood chorus, and as director of the Mormon Male Chorus of Philadelphia in missionary days with street meetings in Penn Square, and programs over the many radio stations in the East. These efforts opened the way for Gospel presentation through song. Recently more

opportunities have come to me while serving in the Mutual Improvement Association, on its board, and in its festivals and at Brigham Young University.

Opportunities for musical service in the Church are many, and when taken, bring the server the wonderful pay of the Lord, the presence of His Spirit and His Joy and peace in one's heart.

Latter-day Saint music has served to increase my testimony. I recall the singing of a simple hymn in the mission field by a group of Elders at a particularly spiritual and successful meeting in a newly opened town. The hymn brought tears to the eyes of those present and caused all our

hearts to burn within us at the truthfulness of this work.

I recall the burning within my own bosom as I returned from my mission to the valleys of the mountains and saw the Temple in the distance. How my heart sang inside while I repeated the prophetic and symbolic text, "High on the mountain top A banner is unfurled; Ye nations now look up; It waves to all the world; . . ."

My testimony was strengthened as I felt the spirit in a humble sacrament meeting in the Hawaiian Islands during World War II. Then I heard three young girls of different races sing together "We Thank Thee, O God, for a Prophet." They sang one verse in Hawaiian, one in Japanese, and one in Chinese.

My testimony has been increased in the MIA June music festivals when I have faced 2,000 eager and vibrant young people who have lifted their voices in song. Somehow the Lord's presence on such occasions creates beauty in the music beyond any of our individual capacities; and for a few moments, we come closer to the oneness that the Lord would have us be as He and the Father are One. And I feel sure on these occasions that the hearts of these young people say, as mine has said unto me, "This is true. These are the Saints of the Most High. This is His true kingdom." How my heart is filled with love for my God and for these, His children.

Yes, Latter-day Saint music has given me the opportunity to serve and has increased my testimony. I am thankful that the Lord saw fit, in His infinite wisdom, to use, as He did at the heralding of the birth of His only begotten Son, His beautiful creation, music, as one of the means of heralding his Latter-day Kingdom.

*Crawford Gates is the great-grandson of four men who were Utah pioneers. One of which was William Fowler, author of the words to "We Thank Thee, O God, for a Prophet." Brother Gates took a musical degree at Princeton, and is a member of the faculty in the Music Department, Brigham Young University. He is also National Chairman of Choral Music for the National Federation of Music Clubs and a member of the General Board of the YMIA.

This month, June, he was awarded his Ph.D. at the University of Rochester, New York. Additional musical training has been received at three universities: Columbia, Utah, and Brigham Young and at three colleges: North Dakota State Teachers, San Jose State, and College of Pacific. Brother Gates served on the staffs of the Eastern States and was a United States Naval Officer in World War II. As a youth he achieved his Eagle Scout award. His parents are Gilbert Marion and Leila Adair Gates. Brother Crawford Gates is married in the Salt Lake Temple to Georgia Lauper, and they have one son, Stephen Randall.

If there is a particularly outstanding performance in some phase of Sunday School work being done in your stake, ward or branch, please report it to Wallace G. Bennett, who will be addressed: Wallace G. Bennett, *The Instructor*, 50 North Main Street, Salt Lake City 1, Utah.

She Enlists Them by Letter

Conducted by Wallace G. Bennett

Letters of Introduction

GLORIA HULME, Junior Sunday School teacher in Boise First Ward, Boise Stake, sends out letters as an introduction of herself to prospective pupils. It is also an invitation to attend Sunday School. Following is a sample:

Hi Ann!

I'll be your new Sunday School teacher starting next Sunday.

It's good to go to Sunday School to learn about Jesus, to take the Sacrament, to meet old friends and make new ones, and to have fun, too!

I'll be looking forward to seeing you Sunday morning at 9 o'clock.

Gloria Hulme

P.S. If you need a ride call me. My telephone number is 3-2358.



Looks like a good way to get acquainted with an alert teacher, and with Sunday School too!

• • •

Stimulating Stake Librarian

KERMA HORMON, stake librarian in Star Valley Stake (Wyoming) is doing much to encourage ward librarians and stimulate the use of teaching aids throughout the Sunday Schools of the stake.

At a recent union meeting she set up a fine display and gave an excellent demonstration during opening exercises. She described several articles in the display, told how inexpensive they were to obtain and how they could be applied to specific lessons.

When she first started her library work, she gathered all the old pictures and maps in the wards. They

were remounted, numbered and listed for accessibility as the *Librarian's and Teaching Aids Guidebook* instructs. She has taught each ward librarian to do this too.

She made a flannelboard, 27 x 36 inches, at a cost of 80 cents. She prepared a picture of Jesus for mounting with flannel and made little lambs with children's names on them to encourage attendance in the smaller classes. For the older classes she made percentage charts.

For the different lesson studies, such as "The Pioneers," she ordered the unpainted pictures of the pioneers crossing the plains from the Deseret Book Co., 44 East South Temple, Salt Lake City, Utah. These were painted and cut out so they could be used on the flannelboard. She reports there are many heirlooms and souvenirs in Star Valley that can be used to illustrate this subject. She dressed little dolls in the exact costumes of the early settlers and the Indians.

She is helping the librarians in each ward to give teachers an outline of approaching lessons, "asking them to fill in the visual aid material they will need." The librarians then

try to obtain the visual material ahead of time. The teachers are responding to this method.

"Organization, complete recording, and good housekeeping are essential in a well-maintained library," reports Sister Hormon. Lyman F. Crook, Star Valley stake superintendent, writes that Sister Hormon is doing a fine work in helping to get the librarians started and in supplying other board members with visual materials for union meeting.

• • •

Perfect Attendance in Boise

FOR several years the Boise Second Ward Sunday School, Boise Stake, Idaho, has been recognizing those who attain perfect Sunday School attendance for a full year. Those reaching this goal are awarded a book with the compliments of the bishopric. In 1953, 15 members had perfect attendance.

One of them, Afton Kingsford, has maintained 100% attendance for six consecutive years. Two others, Rhodora Kingsford and Ann Saville, have



Boise Second Ward Sunday School students with perfect attendance are: (1 to r, front row) Carroll Lynn Glade, Bruce Bradley, Leon McBride, Steven Glade; (second row) Ann Saville, Afton Kingsford, Rhodora Kingsford, Joan Lewis, Grant Kane; (back row) Laurel Smyth, Douglas Glade, Amelia Anderson, Mary Dick, Francis Craig, Eileen Cleaver not in picture.

perfect records for four years straight.

Credit is given for attending Sunday School in other wards, but a written statement from the superintendent or secretary of the ward visited must be presented to the Boise Second Ward secretary.

In sending the picture of the 1953 group, Ward Superintendent C. Stewart Mason expressed the hope that "it will be an inspiration to others to be at Sunday School every Sunday."

* * *

Publishes Board's Visit Schedule

THE Sunday School board of Ensign Stake (Salt Lake City) publishes a schedule of the board's planned visits to ward Sunday Schools for five months in advance. The schedule indicates on which dates the board will visit. Copies are given to all concerned.

Attached to the schedule is a Sunday School directory for the stake. The stake officers are given first, followed by complete rosters for each ward. While it is admitted that such a roster is subject to change, it is proving to be most helpful.

Scott R. Clawson is stake superintendent.

* * *

Investigators Active in Seattle

INVESTIGATORS' classes in Seattle Stake Sunday Schools (Seattle, Wash.) are wielding a potent influence in the missionary work in that stake. Seven investigators' classes are currently being conducted with a total average attendance each Sunday of 82 people.

Stake missionaries bring their contacts to the classes and attend with them. The investigators have an opportunity to become acquainted with LDS people while learning about the Gospel.

A counselor to the stake mission presidency serves as a member of the stake Sunday School board. He instructs the union meeting department for teachers of this class and correlates the problems involving both the Sunday School and stake mission.

As part of the correlation between the Sunday Schools and the stake mission, teachers of the investigators' classes take the six weeks' training course given to stake missionaries. This helps the teachers to understand the problems and methods of teaching investigators.

Doubles Union Meeting Attendance

WHEN Superintendent Harold George and his assistants took over as North Sevier Stake superintendency last summer, they felt one of their main problems was increasing attendance at union meetings. The plan they have followed has increased their attendance from 29% to 64% in five months. This progress represents only a good beginning, they say.

Brother George began holding regularly planned superintendencies' council meetings weekly. The stake board was reorganized and expanded so that each member of the board was in charge of one department only. The monthly meetings of the stake board were planned to build interest in the work. Board members give reports at these meetings about their visits to Sunday Schools. Close relationships have been established with ward superintendents.

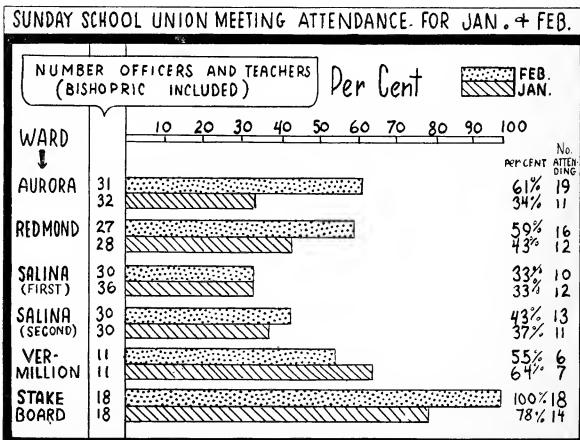
Stake board members are striving to reach 100% in making the visiting assignments they have received. A member of each ward superintendency goes with a member of the stake superintendency each month to visit other Sunday Schools in the stake.

A letter of welcome is sent by the stake superintendency to each person who misses union meeting, inviting him to the next one.

COMING EVENTS		
June 6, 1954	Sunday School Sunday Evening Program	
June 7, 1954	May, 1954, Monthly Report Sent to Stake Secretary	
July 5, 1954	June, 1954, Monthly Report Sent to Stake Secretary	
July 5, 1954	Mission Branch Second Quarter Reports Sent to Mission Office	
August 2, 1954	July, 1954, Monthly Report Sent to Stake Secretary	

North Sevier Stake Sunday Schools have adopted as their theme, "Oh ye that embark in the service of God, see that ye serve Him with all of your heart, might, mind and strength . . ." A large copy of this theme hangs in each chapel.

Graphs have been prepared showing the standing of each ward in union meeting attendance. Copies of this are sent to all stake and ward officers in Sunday School work.



Graphs are stimulating attendance at North Sevier Stake Union Meetings.



The old paper mill, 61 years after the fire, is being used as a dance hall.

THE pictures for this month represent the Old Tabernacle, built in the face of many vicissitudes, and the Old Paper Mill, costing \$150,000 — a most ambitious enterprise for the times and circumstances.

"THE OLD MILL"

RAGS! RAGS!! RAGS!! . . . "Save your rags, everybody in Deseret save your rags; old wagon covers, tents, quilts, shirts, etc., etc. are wanted for paper."

So wrote Willard Richards, editor of *Deseret News* in 1850, four months after its establishment. It had been impossible to transport the heavy press from Winter Quarters earlier, but from the first planning to come West, the Church leaders had counted on establishing a newspaper.

Willard Richards had also written: "These people cannot live without intelligence, for it is through obedience to that principle that they are to receive their exaltation." He asked for equipment "whereby we can furnish our children with books, and the Saints with new things to feed the soul."

Obtaining paper was a serious problem. The *News* changed from a weekly to a bi-weekly. Sometimes three weeks—sometimes three months elapsed between successive issues. Paper which back in the States could be purchased for from \$3 to \$4 a ream, cost from \$18 to \$20 in Great Salt Lake City. (Freight rates across the plains rose to \$500 a ton.)

In June, 1854, part of the machinery brought from Europe to manufacture sugar was set up on the Temple block, powered by water from City Creek and used to manufacture paper. It was thick and colored gray or bluish or pink-purple in hue; nevertheless, it was paper.

In 1860 paper was manufactured in Sugar House on Big Kanyon Creek (Parley's). Thomas Howard, a well-trained English paper manufacturer was in charge.

George Goddard was called on a rag-gathering mission; he went from house to house shaking a bell and asking for rags, hemp and the like. He collected 20,000 pounds in the first ten months.

The *News* became a daily and much more paper was needed. Almost three years were spent constructing in Big Cottonwood Canyon the romantic looking building pictured. Henry Grow was architect.

In *Voice in the West*, from which this material was gleaned, Wendell J. Ashton describes it thus: "The walls were of rock; mortar was made from stone 'shavings' and clay." . . . It looked as formidable as a Spanish castle. Its main portion was three stories high, and it had an imposing elevator tower that lifted its ornate, gabled head a hundred feet in the air. The building was situated against the towering Rocky slopes."

It could yield five tons of paper a day.

In 1893 it was almost destroyed by fire. Thirty years later the burned-out shell was adapted to permit dancing.

(Cut out and paste on back of mounted picture.)

Some Contributed Money; Others, Labor

By Ramona W. Cannon

"THE OLD TABERNACLE"

A tabernacle was planned to be built close to the Nauvoo Temple, with sides of canvas, but this did not materialize. The first tabernacle actually constructed was a small log building in the Council Bluffs area built after the Saints' expulsion from Nauvoo. There, Dec. 24, 1847, at the end of a four-day conference, Brigham Young was sustained as second President of the Church.

Brigham Young chose the present Temple and Tabernacle site as one of his very first acts after entering the Valley. On July 28, 1847, the people met there. "A solemn hush fell over the gathering and all spoke and acted as one man."

Next day a bowery of brush and boughs was begun on the northeast corner of the Temple block and finished—cooperatively—two days later. It lasted two years. Then a new one was built, 100 by 60 feet, with 100 posts, and adobe sides and dirt piled over the boughs for a roof. It seated over 3,000 persons.

The Old Tabernacle was begun in the spring of 1851. Some contributed money; others, labor. One man wrote: "The hands on the public works, laboring for nothing and boarding themselves, appear to be the happiest fellows among us." Adobe from the old bowery were used for the new building. Any sisters who wished to help, said Brigham Young, might make shirts for the workers and teach their children to read and write.

Truman O. Angell was the architect. The building was 126 by 64 feet, seating about 2500, and situated approximately where the Assembly Hall is. Nails, hand-hammered from scrap iron, such as wagon tires, were very scarce. A contribution of seven pounds of them by Brother A. Farnham was cause for genuine rejoicing.

Snow was swept from the roof and work continued through the winter, so the building was ready for dedication April 6. New songs by Eliza R. Snow and W. W. Phelps were sung, the latter's titled "The Deseret We're Free."

"The Holy Ghost rested on Brigham Young in great power while he revealed some of the precious things of the Kingdom." Many spoke in tongues and prophesied.

Contributions were gathered for a silver sacrament service, and President Young blessed the Saints "in their health, their families, their flocks, herds, houses and all that pertained to them."

Soon another bowery was built on the north side of the Tabernacle, accommodating 7,000 persons.

(Material gathered from Stewart Grow's thesis, "A Historic Study of the Tabernacle.")

(Cut out and paste on back of mounted picture.)

Suggestions for Use:

These pictures will be useful principally for the lessons of Course No. 12, "History of the Restored Church," and for a few lessons in Course No. 14, "Principles of the Gospel." A little imagination and ingenuity, however, may suggest pertinent, if somewhat indirect, relationships to other lessons.

(Concluded on page 178.)



OLD PAPER MILL

D-3209



OLD TABERNACLE

Lorenzo's Pioneer Journey*

By Marie F. Felt

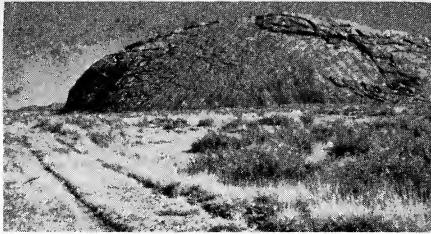


Photo by Otto Done.

The trail of Lorenzo's journey led him past Independence Rock.

LORENZO was a little Pioneer boy. Pioneers are people who travel far to make their homes in a new country. One winter he lived with his parents and brother in a little log room which barely kept them from the blustering winds and snow. Some of the people lived in cellars along the hillside. It was a hard winter for all.

Their leader, Brigham Young, said that Heavenly Father wanted them to go to the Rocky Mountains to make new homes. So when spring-time came, the Saints began to prepare for the journey. They knew that it would be a long, hard journey. Some of the strongest men were chosen to go first to find the place and make roads for the others to follow.

Lorenzo's father was chosen to go with the first company. When he told his family about it, Lorenzo's mother wanted to go too. Now, they had not intended to take any women or children with the first company because the trip would be a hard one. But the mother knew that she could help by cooking food for the men and taking care of any who might be ill. So Lorenzo's father asked their leader if he would let Lorenzo's mother go. The leader said that she could. They also decided to take Lorenzo and his brother Perry with them. The two boys were the only children in the company. (Scene 1.)

Brigham Young told them just how to travel. He said, "Stay close together so that you will not get lost or killed by the Indians and always carry your guns with you. Help each other and share what you have together."

Each morning in the Pioneer camp everyone knelt in prayer to ask Heavenly Father to guide them. Then they fed and watered all the animals. The cows were milked.

*This story is based upon material from *Life Lessons for Little Ones*. Used by permission.

After breakfast the Pioneers started on the journey again. (Scene 2a.) When it was time to camp in the evening, the wagons were placed in a circle. (Scene 2b.)

Where do you think they could keep the cattle so they would not get away and be lost?

Often after supper was over and the work for the night done, the people would sit around the fire and sing songs together and tell of God's goodness to them. Then after prayers all the people would go to bed except the men who stayed awake all night to see that no harm came to the company. (Scene 2b.)

They traveled every day, except Sunday. On that day they rested, held meetings and sang songs. Monday, when they started on their journey again, they were rested, and the animals could better pull the heavy loads and swim across the rivers.

One afternoon the Pioneers camped near a lake. They had just placed the wagons in a circle when Indians came upon them. These Indians wanted the Pioneers to make them presents, so they were given salt, flour and some other things. Then they went away. (Scene 2c.)

One day Lorenzo heard the strangest noise. It grew louder and louder and nearer and nearer. Then men stopped their horses and oxen and held tightly to them. Soon a great herd of buffalo went rushing by them. Such a noise and dust they made. (Scene 2d.)

There were many rivers to cross and sometimes the men had to stop and build bridges or boats before they could cross the rivers. Once they had to unload their wagons and put the goods on boats and then let the oxen pull the wagons across the river.

But the hardest part of the journey was traveling in the mountains.

There were no high mountains where Lorenzo had lived. None of the people had seen such high mountains before. They had to drive the oxen, with their heavy loads, up one side and down the other, and oh!—it was such a hard work. Often they passed big, gray wolves and snakes. It was a wild country. (Scene 2e.)

One day the brave leader, Brigham Young, saw from his wagon the mountains, the valley and the lake in the distance. He said, "This is the place, drive on." They found a place to camp near a stream of pure water. And they began to plow the ground and plant some seeds the very first thing. Lorenzo's father planted some potatoes. (Scene 3.)

The next day was Sunday. Of course there was no meetinghouse, but the Pioneers held a meeting in the open air. They sang songs of thanksgiving for their new home and spoke of the goodness of our Heavenly Father in leading them safely to it. Brigham Young talked to them about their work. He told them not to work on Sunday and promised them that if they would keep the Sabbath day holy they would be blessed. Among the songs that the Pioneers sang most was the very lovely one that we often sing now. It is called "Come, Come Ye Saints." (Scene 4.)

Suggestions for Use:

The above story may be used in connection with the lesson for July 18th in Course No. 8 entitled "The Pioneers and the Sabbath."

The following pictures from the Church History set of pictures (Deseret Book Co., 10 cents each) may be used in connection with these lessons and this story:

- No. D-8160, President Brigham Young;
- No. D-8187, Wagon Circle at Independence Rock;
- No. D-8185, Buffalo Stampede;
- No. D-8183, Crossing the Sweetwater at Chimney Rock;
- No. D-8182, Pioneer Woman;

(Concluded on following page.)

LORENZO'S PIONEER JOURNEY

(Concluded from preceding page.)

No. D-8186, Mormon Pioneer on the Trail;
No. D-8176, President Lorenzo Snow;
No. D-8188, Pioneer Roadometer.

Characters Needed:

Brigham Young, Lorenzo, a Pioneer boy, Lorenzo's father, a Pioneer man, A buffalo, and An Indian.

Additional Pioneers, Indians, and buffaloes may be made from these drawings by tracing them using carbon paper sheets. Paper already felt backed for use in pre-

paring flannelboard characters may be purchased from the Deseret Book Co. at the rate of 6 sheets for 65 cents.

Scenes:

Scene I. Brigham Young chooses Lorenzo's father to go west with the first company. Lorenzo's father asks that his wife and two boys be allowed to go with them. His wife could cook and care for the men. Permission is granted.

Scene II. Pioneers journey west:

- Travel in wagons.
- At night wagons are arranged in circle with animals in center. Lorenzo's father takes turn guarding.
- One morning Indians came for gifts and were given food.
- Buffaloes stampede.

SOME CONTRIBUTED MONEY; OTHERS, LABOR

(Concluded from page 176.)

"The Old Mill"

COURSE No. 1: Aug. 29, "Heavenly Father Can Do Everything." (Sometimes He does prove it especially when you don't have the means down through the world to help you, and the others built mills for making paper and many other articles using that water to drive the machinery.)

COURSE No. 2: June 13, "I Will Learn How Modern-day Prophets Are Led by Our Heavenly Father." (Those prophets were led to have a press brought here so that a newspaper could be published to help the Saints in this their new world and built a mill to make that paper.) Aug. 29, "I Will Learn To Work." (Some of the early editors of the *News* needed paper badly. Nov. 21, "Learn How to Express Gratitude." (Express your gratitude to those early pioneers who were building such fine farms for their children and their posterity.)

COURSE No. 4: June 13, "What Can We Learn from the Life of Brigham Young?" (He wanted the young people and little children to become educated, to have books to read, to know what was going on in other parts of the world. Hence the newspaper, books and the paper mill.) Sept. 25, "How Are Schools Started?" (See "Schools" in *Learn to Live*. The story of how the sugar machine was used for milling paper. Tell of how the first press was brought across the plains. See *Voice in the West*, by Wendell J. Ashton.)

COURSE No. 6: June 13, "Pioneer Adventures." Aug. 1, "Pioneer School." (O. William Richards' letter about intelligence and wanting people to have news and books. See *Voice in the West*.) Sept. 19, "How the Pioneers Solved Problems." (They had to have paper for a newspaper. Tell of their many efforts to manufacture or purchase it and the price of bringing it across the plains.) Oct. 10, "What It Means To Be a Pioneer," and the three succeeding lessons.

COURSE No. 12: Many of these lessons.

THE ACTIVE ATTITUDE EDUCATES

(Concluded from page 169.)

ing a little high and to the left, you could then make the necessary correction. Participation tells us how we are doing. This makes learning fun, or, in other words, motivated. When we remain passive we easily get a false sense of the correctness and completeness of our learning.

A third important reason participation aids learning is that it is more related to life as we employ our learning. We learn little about swimming by reading books, and learn to swim "doggy" fashion if we practice without a conception of how it is done properly. The final test of learning is whether it can be translated into living. Participation helps to bridge the gap between

knowing a little about something and being able to live it out in concrete behavior. Even being able to talk well about something gives us some help in guiding our own conduct in meeting the problems of life.

The art of teaching is essentially the arousing of activities in the learner and directing them toward better understanding or improved performance. It consists mainly of recognizing or creating needs in the pupils, arousing an active attitude toward satisfying those needs, helping the student to discover adequate means of satisfying his needs, and finally, assisting him in solving his own problem.

e. Pioneers cross mountains. They go up and down the mountains with great hardship.

Scene III. Brigham Young says, "This Is the Place";

- Pioneers travel into Salt Lake Valley.
- They camp near a stream of pure water.
- c. They begin to cultivate ground and plant crops.

Scene IV. Pioneers and the Sabbath Day:

- a. On the first Sunday after arrival they hold an open-air meeting and sing songs of thanksgiving. They express thanks to God in prayers and talks and sing favorite song, "Come, Come Ye Saints."

(Note: For additional information on flannelboards see the May, 1954, *Instructor*, page 146.)

"The Old Tabernacle"

COURSE No. 2: June 13, "I Learn How Modern-day Prophets Are Led by Our Heavenly Father." (Discuss how Brigham Young was inspired while leading the Saints across the plains and how they were blessed after arrival—especially in building the Old Tabernacle.) Aug. 1, "I Will Learn To Work." (Men who contributed their labor toward building the Tabernacle were happy.) Sept. 5, "Can You Feel the Power of Heavenly Father Through the Prophets?" Tell how the Saints in the dedication conference where they spoke in tongues rejoiced and felt so blessed and happy.) Oct. 31, "I Get Ready for Winter." (These men worked through the winter sweeping off the snow from the roof and continuing to labor. Many had very little—if any warm clothing.)

COURSE No. 4: July 11, "What Can We Learn from the Life of Brigham Young?" (Tell of his wonderful planning for the future and his desire to make people righteous and willing to serve.) Sept. 26, "How Can We Show Thanks to God by Being Unselfish." (These men showed it by working on His house and the women by sewing for the men and teaching their children to read and write and sew and cook.) Oct. 10, "He Can Who Thinks He Can." (These people seemed much too poor to build the beautiful Tabernacle to God, but they did it by giving money, food, silver ornaments, jewelry and work to help the cause.)

COURSE No. 6: June 20, "The Pioneers Were Glad When the Sabbath Came." (They loved their meetings, whether in the bowery or the Old Tabernacle.) Aug. 8, "Pioneer Good Times." (The pioneers danced and bad hand music and singing and some wonderful plays by the best actors in the old and the new boweries.)

COURSE No. 12: Most of the lessons.

STATUE OF OUR LIBERTY

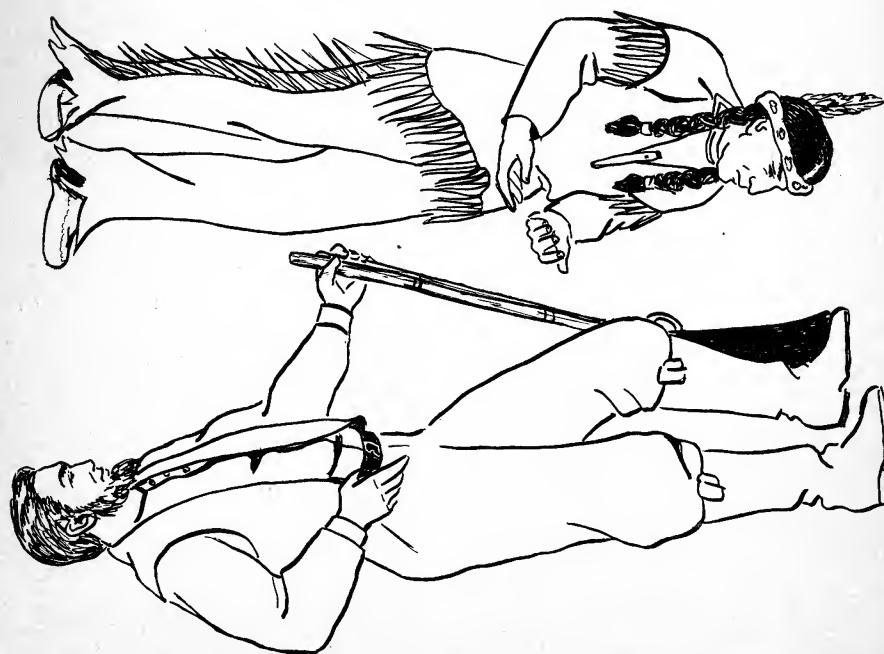
LOFTY and lonely there you stand,
Your feet on coldest stone,
No heartbeat in your breast of
bronze
Nor muscles do you own.

Yet you are holding high the torch
For many millions here,
Who prize their freedom more than
life
Whose hearts are free of fear.

You hold aloft a beacon light
To hungry hearts suppressed
Who came from troubled lands afar
In search of peace and rest.

Oh glorious emblem of the free
May you untarnished stand
To breathe your breath of liberty
Forever on this land.

—Isadora Price.



Flannelboard characters, top to bottom, are: Lorenzo's father, Indian, Brigham Young, Lorenzo and a buffalo. Color, back with flannel and cut out. Use with flannelboard story of "Lorenzo's Pioneer Journey."



Aiding Youth To Discriminate

By Minnie E. Anderson

PRESIDENT
JOSEPH FIELDING SMITH

Truth Harmonizes with Truth

Man—His Origin and Destiny, by Joseph Fielding Smith, published by Deseret Book Company, \$4.00.

ELDER JOSEPH FIELDING SMITH, president of the Council of the Twelve and eminent authority on the scriptures, has sought to clear away the fog of confusion that appears to exist between scientific thinking and religious thought by presenting authoritative facts in his illuminating new book, *Man—His Origin and Destiny*.

The age-old conflict between scientific thinking and religious beliefs extends to the classroom and every phase of modern living. Man is faced with two alternatives. One is the theory of some scientists who claim the creation of the world and all life came into being unaided by a creator or great organizer, that the law and order of the universe is the result of haphazard happenings. The second alternative is to believe in the revealed word of the Lord through His prophets and recognize the existence of a God in heaven whose intelligence is in command of the universe.

In the preface President Smith says that his book "is the result of many months of reflection and conviction that something should be written" to successfully give authoritative facts which would aid youth to discriminate between truth and the fallacy of "organic evolution."

The author points out that many theories advanced in the scientific world and regarded as factual have later been found erroneous and discarded. He admonishes youth not to be carried away by the theories of men when they contradict the word of the Lord. However, there

should be no conflict between scientifically discovered truth and the revealed word of the Lord for truth harmonizes with truth. Truth is truth no matter where it is found.

The author presents his material under such provocative chapter headings as: "Conflict between Science and Religion"; "Fundamental Doctrines of the Church"; "The Doctrine of God"; "The Hypothesis of Organic Evolution"; "Man, the Offspring of God"; "Pre-existence"; "Testimony of Early Brethren"; "Historicity of Jesus"; "The Flood"; "Authenticity of Scriptures"; and "Immortality and Eternal Life."

This convincing and informative book should be read by every Church member. It will be of great help to Course No. 14, "Principles of the Gospel," and to Course No. 16, "The Gospel Message."

* * *

More Than a Convert's Story

Mary Bailey, Ruby K. Smith, published by the Deseret News Press, \$2.00.

SELDOM have we found so sincere and honest a book as *Mary Bailey*, by Ruby K. Smith. Based on authentic source material, the author has given her readers more than the story of the young girl convert from Boston who chose to leave her parents and friends to cast her lot with a pitilessly persecuted people of a new faith, in the frontiers of Ohio. It is also the story of the Smith family and the phenomenal beginning of the Restored Church.

A deeply touching, faith-promoting story—it will kindle sympathy for the afflictions and hardships suffered by the Smith family and early members of the Church. The story moves through the worsening trials of Kirtland to the greater tribulations

of Missouri and Nauvoo to Salt Lake Valley.

Years later the second daughter of Mary told of this harrowing experience of her mother. "Mary had just given birth to a son whom they named Samuel after his father; when he was three days old, because of mob violence, Mary was left alone with her children while her husband went for a team to move his family to Far West where he thought they would be safe with his mother. No sooner had he gone than the mob surrounded their home. They took Mary by picking up the feather bed and carried her with her babe, outside into the sleet and rain, and placed the bed upon the ground. Then they placed the other two children, my sister Susan and myself, on the bed with her. Then giving a few necessary things she asked for, they burned the house to the ground.

Teachers of Course No. 8 ("History of the Church for Children") and Course No. 12 ("History of the Restored Church") will find many not oft related historical facts concerning the Church unfolded in Ruby Smith's story of her grandmother's life.

* * *

Events in the Hands of God

The Practice and Power of Prayer, by John Sutherland Bonnell, published by The Westminster Press, \$1.50.

THIS is a small book packed full of positive, worth-while thoughts.

Mr. Bonnell calls attention to the efficacy of prayer in the lives of America's greatest leaders.

The inspiring history of America gives evidence of the powers of prayer. George Washington, "the Father of his country," leads an impoverished army to victory by draw-

(Concluded on opposite page.)

New Handbook Is More Readable

Superintendent David Lawrence McKay

THE new edition of the Sunday School Handbook is on the press. The committee appointed to revise the Handbook, under the chairmanship of Elder Sterling W. Sill decided that to be most useful, it should be more readable than the old edition. Consequently it has:

1. a larger format,
2. more readable type,
3. a reorganization of material which puts together kindred subjects, sometimes scattered throughout the 1951 edition, and
4. a more detailed cross-reference. (Some repetition has been eliminated, as has some specialized material, such as directions on how to mark the rolls, which are more appropriately published in the roll books.)

In content matter, the new edition incorporates developments of the past three years which have become standard in the Sunday Schools, but which the 1951 edition did not emphasize. Some of these are:

1. *Division of Responsibilities.* Specific responsibilities of each member of the stake and ward superintendencies are outlined more in detail than in the 1951 edition.
2. *Auxiliary Board Members.*

Modified Plan II for stake boards in stakes with widely scattered wards provides for auxiliary board members.

3. *Monthly Union Meetings.* In line with the most recent findings of the General Board, monthly union meetings are urged, except in a few stakes where hardships result.

4. *The Course of Study.* The present advancement program in the Sunday School course of study was in its formative stages when the 1951 Handbook was published, and the nomenclatures of the old departments were still used. As they emphasized the obsolete conception of two-year departments, these nomenclatures have been dropped, and the courses are identified by number only. The titles of the subject matter of the courses, which still vary to some extent each year, are left to *The Instructor* for accurate exposition in each November issue. The objectives and explanation of the contents of each course, which appear in each teacher's supplement, are omitted.

5. *The Order of Exercises.* There are five plans of Order of Ex-

ercises set out, but each is adaptable to a specific situation:

Plan I is limited to those Sunday Schools with Junior and Senior Sunday School meeting together (except on Fast Sunday).

Plan II is recommended for Senior Sunday Schools meeting alone (except on Fast Sunday).

Plan III sets out the order for Sunday Schools on Fast Day when Fast Meeting follows immediately.

Plan IV sets out the procedure for Junior Sunday Schools, except on Fast Sunday.

Plan V sets out the order for Junior Sunday Schools when Fast Meeting follows immediately.

The time schedule in each plan is more realistic than that in the 1951 edition, in that the new schedule recognizes that separation and reassembly take time.

6. *Enlistment.* The enlistment program, focusing on the teacher, is a practical modification of the older program.

LESSON ENRICHMENT SUGGESTIONS

(Concluded from opposite page.)

ing heavily upon the spiritual resource of prayer.

This incident is told of President Eisenhower during World War II:

"On the night of July 10-11, 1943, a vast armada of 3,000 ships containing 80,000 Allied soldiers sailed across the waters from Malta to the shores of Sicily in a great amphibious operation. President Eisenhower, then General Eisenhower, surrounded by his staff officers, stood on a high hill overlooking Malta Harbor. In the light of the full moon shining down on the sea, he watched the troop-laden ships weigh anchor

and sail out into the mists while squadrons of planes roared into the sky.

Deeply moved, General Eisenhower sprang to attention and saluted his heroic men. Then he bowed his head in silent prayer—his staff joining him in this brief act of devotion. Turning to an officer beside him, General Eisenhower said: "There comes a time when you've used your brains, your training, your technical skill, and the die is cast and events are in the hands of God, and there you have to leave them." "Ask and it shall be given you—

seek and ye shall find—knock and it shall be opened unto you," said Jesus.

These thoughts can be used for Course No. 4, "Living Our Religion," and for the lesson on August 29, "What Has Christ Taught Us About Prayer."

MAN is born to act. To act is to affirm the worth of an end, and to affirm the worth of an end is to create an ideal.

—Justice Oliver Wendell Holmes.

Give Credit for Attendance

By Richard E. Folland

THIS is the time for greater enlistment effort. Our attendance figures are increasing. We should take every precaution possible to see that we give credit of attendance for all who do attend.

Some of our schools continue to use haphazard methods in marking class rolls with the result that the school does not receive the proper credit for the number in attendance. The school may receive greater credit or in most cases less credit.

Some few months ago General Superintendent George R. Hill suggested that each class above the Junior Sunday School have a class organization. One principal purpose of this organization is enlistment. Every member of the ward should be listed on the class roll of their respective age group. The teacher, class officers and class secretary should study the class roll each week.

Now, in order to make as certain as possible that every one in attendance is accounted for, we repeat the

suggestion given some time ago that the ward Sunday School secretary count the number of persons in attendance in the devotional exercises and compare that number with the total recorded on the roll books. The secretary may need some assistance to count those in the devotional exercises. These totals may not be the same, but these figures will give the secretary something to work on. If the total in general assembly far exceeds the total of the class rolls, the reason for such difference can be studied. On the other hand, if the total in classes far exceeds the total in devotional exercises, another problem is presented.

We have observed that in some classes the roll book is passed around for those in attendance to mark themselves present, sometimes a paper is attached for visitors to sign, no one checks to see if the total number present is accounted for, oftentimes five or six, or an entire row is unaccounted for. Other systems are used, many of which are not ac-

curate because no one oversees or checks. A good class secretary would be able to mark the roll accurately and properly account for visitors.

For large adult classes, it may be best to pass a tablet or paper for signatures, but such papers should have columns labeled so that the secretary can tell who are members of the ward and who may be visitors. To simplify tabulation and counting, the paper should be ruled and each line numbered. The class secretary should count the number present and compare with the number of signatures. The class secretary can then mark the regular class roll from the paper or notebook which was passed around and checked.

These suggestions have been offered before, but because of the frequency of new officers and teachers we have thought they are worth repeating.

Let us make our class rolls reflect the correct record.

Our Hymn Singing

By Lawrence Sardoni *

THE singing of hymns turns the minds of the participants in the same direction. This centralizing and unifying of thought is especially important because our best hymns are in particular harmony with the spirit of the Gospel as revealed in these latter days.

Our choristers need the supporting interest of the administrative officers so that there is always time allotted for the singing of hymns and for their practice.

Since our ward organists and choristers are not usually professional musicians, they cannot always sight-read and play artistically at the same time. It will be profitable, therefore, for them to consult with each other in advance on new hymns so that they may have opportunity to prepare themselves and also present a united pair in the performance of our Church music.

Choristers should especially study

the messages of hymns in order to inspire the singers with the great truths contained in the hymns. The wise chorister always strives to make congregational singing an ennobling religious experience. One way in which to accomplish this is to conduct hymns at tempos which are conducive to solemn religious dignity. Let your baton evoke a feeling of the spiritually sublime.

*Brigham Young University faculty, Music Department.

“We Give Thee But Thine Own”

AUGUST, 1954, “We Give Thee But Thine Own,” *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 180.

FOR CHORISTERS: The text of this hymn reminds us of our opportunities to serve the Church in many ways. It may be teaching a Sunday School class or giving a contribution to the building fund for a new chapel. It may be paying an offering of tithing or radiating the spirit of good will and fellowship to those we meet.

The lines found in the opening stanza of this hymn are outstanding for their poetic beauty and expression of faith. The tune has an interesting melodic line that is convincing and well constructed. “Singing congregations” will find vocal satisfaction in this brief eight-measure composition.

As choristers let us practice gestures that are simple and unmistakable. A precise beat pattern that has clarity and simplicity will be appreciated by everyone. Let us practice our conducting until we acquire some ease and naturalness in directing the melodic lines.

—Vernon J. LeeMaster.

FOR ORGANISTS: In this hymn we are addressing our Heavenly Father in the attitude of prayer. It is not intended here that we shall sing or pray silently. Quite on the contrary, we will do well to sing with rather full voice, even though not in a triumphant mood. So likewise, the organ may sing out with full throat of 8-foot and 4-foot tone, but without super couplers lest the tone quality be too bright and assertive, beyond the attitude and spirit of prayer.

There are two chords which may be stressed slightly with excellent results. These are the ones with the highest soprano notes, D flat, and E flat. It is true that the words do not call for a stress at these points, but the musical expression does.

Try to furnish ample bass tone in the pedals. The bass lends grandeur

to the tonal mass. Also please give a second look at the chord under the word “may” in the first stanza. Try to play it correctly, for it is really not hard to play.

The best organists do their practicing regularly. Are you afraid of wearing out the organ? Don’t be. Any reasonably good organ may be used almost without limit. Electric motors which propel the blower mechanisms are so well-made today that they can give almost continuous service. The organ itself can give continuous service.

The Church is always in need of capable organists, and the only way to develop them is to give them liberal opportunity for practice and instruction. Is your repertory of devotional music limited? Then a few new pieces will be welcome to your listeners. Look over your books of organ music and choose several pieces which interest you. Then learn them without delay. May joy and peace, and satisfaction attend you in your journey along the road to excellence.

—Alexander Schreiner.

Sacrament Music and Gem

For the Month of August

Lento



SACRAMENT GEM

Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

And whosoever liveth and believeth in me shall never die. . . .



Dramatize It on a Small Table

By J. Holman Waters

VILDA A. ROBERTSON, Junior Sunday School coordinator in Hawthorne Ward, Sugar House Stake in Salt Lake City, was searching for an effective way to observe the 24th of July in Junior Sunday School. How to teach children the true significance of Pioneer Day was the problem.

After weeks of prayerful thought, the plan was developed to make a series of presentations on early Church history. Eight significant epics were outlined. Each of eight teachers in Junior Sunday School was assigned to develop one in cooperation with the coordinator and Annabelle Lund.

The eight incidents were:

1. The Story of Joseph Smith and His First Vision;
2. The First Missionaries;
3. Crossing the Plains;
4. Entrance into the Valley;
5. Story of the Sea Gulls;
6. A Pioneer Home in the Valley;
7. The First Sunday School in the Church;
8. Story of Temple Square.

An account of each incident was written in a way that was appealing to Junior Sunday School children, and each assigned teacher determined aids that would be used in the presentation of each story. Teachers

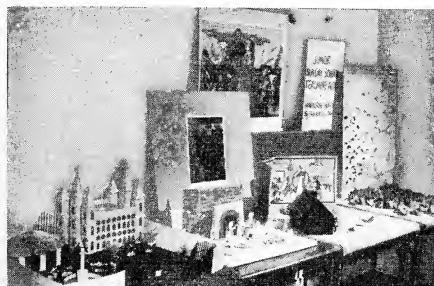
planned and produced their displays to fit on small tables. Participating teachers were: Sharron Brotherson, Iris Irons, Theo Cox, Mary Lou Karren, Barbara Carn, Louise Powers and Betty Jensen.

Pioneer songs taught children were interspersed throughout the program for enrichment. Appropriate background music was planned to be played between stories by organist Lynette Ashby.

On the Sunday before the Pioneer Day Celebration, the entire program was presented as planned. Visiting adults as well as the children were visibly pleased and impressed.

Sister Robertson and her associates were requested to present the entire program before the Sugar House Stake Sunday School Union Meeting. Portrayal was so outstanding that the General Board requested that the materials be displayed at the Sunday School offices during General Conference.

This project was a stimulus to all of Hawthorne Ward's Junior Sunday School teachers, and the ward library received eight excellent small table displays. Librarians should be on the alert for an opportunity to promote such projects among their classes. It will help teaching and adds to the library.



Small table displays dramatizing incidents in Church History include: The Story of Temple Square; First Sunday School in the Church; A Pioneer Home in the Valley; and Story of the Sea Gulls.



Here are displays on: Entrance into the Valley; Crossing the Plains; the First Missionaries; and Story of Joseph Smith and His First Vision.

I am grateful for the faith that in this universe there is abiding Love of which these mothers of ours are the holiest revelation.

—W. Waldemar W. Argow.

WITH patience bear the lot to thee assigned, nor think it chance, nor murmur at the load; for know what man calls fortune, is from God.

—Rowe.

TRUE religion affords government its surest support. The perpetuity of this nation depends upon the religious training of the young. It is impossible to govern the world without the Bible.

—Quote.



When you question wisely, your class becomes attentive.

THE general importance of teacher questioning needs greater study and more stress placed on it when we recognize in practice how widely questioning is accepted and used, and when we understand its potential values.

We need to be sensitive in our Sunday School teaching that we are not guilty of the practice of asking "foolish questions." The following well-known verse illustrates how thoughtlessly we sometimes ask questions:

FOOLISH QUESTIONS

"You have all heard foolish questions and no doubt have wondered why."

*A person who will ask them can expect a sane reply.
Did you ever take a girl a box of candy after tea
And noticed how she grabs it then says, 'Is this for
me?'*

*Foolish Questions! You should answer when you can
'Why no, it's for your mother or your father or for
John, the hired man.'*

*I just wanted you to see it, now I'll take it all away.
Now there's a question you'll hear most every day."*

The verse suggests that anybody can ask foolish questions. Sunday School time is far too precious to lose any of it because the teacher does not know techniques of fruitful inquiry.

Sunday School teachers need to be familiar with the results of surveys conducted in our public schools which show that the understanding which pupils achieve in listening to the teachers' *instructional talking*, asking questions, or giving directions and making explanations, is almost unbelievably vague and often wrong. This would be true also of the Sunday School. Most teachers are not aware of this. It is true of all Sunday School classes, as well as of those in the public schools that the instructional talking becomes less effective as the educational level advances. Generally, it is poorest with classes of the older children in the Sunday School.²

A great percentage of our teaching is done through the medium of language. This means that it is the teacher's responsibility that his class members under-

¹Member, Deseret Sunday School Union Board, and principal of Uintah School, one of Salt Lake City's large elementary schools.

²*Improving Our Instructional Talking*, Bulletin of Colorado State College of Education, Greeley, Colo., Volume 1, No. 1.

The Art of Questioning

By Edith A. Ryberg¹

stand his questions and what he and the manuals and scriptures say, if learning is to take place.

Purpose of Questioning

Questioning has a two-fold purpose: It is an evaluating device and a teaching device. As an evaluating device it helps the teacher appraise the quality of his teaching, as determined by the knowledges and understandings his pupils have acquired. However, as teachers, we should be primarily concerned with questioning as a teaching device. To use questions in such a way that they *really teach* is an ability which all teachers need carefully to cultivate.

Teaching pupils *"how to think"* is one of the purposes of religious as well as secular education. Therefore, "questions" which arouse curiosity, create a feeling of need, or demand the acquisition of more knowledge to answer the question or solve the problem posed by the question, constitutes perhaps the best means of encouraging pupils to find the answer. It also provides for individual differences and guides pupils in developing habits of independent study.³

Any effort devoted to improving the quality of classroom questions would be valuable if we could teach our youth *how to think about the Gospel so that it will become a guiding force in their lives*. The following rules should help us evaluate our questioning in Sunday School teaching.

Evaluating Questions and Questioning

Some rules to help you evaluate the effectiveness of your questioning and questions are:

1. Questions should be definitely related to the purpose or purposes of the lesson.
2. Questions should challenge the attention of the entire class.
3. Questions should not be repeated in exactly the same form, since giving the same question a different form will force the answer to a reflective level.
4. Questions should be definite and clear-cut.
5. Questions should be avoided that admit more than one answer.
6. Questions should be brief and simple, rather than long and involved.
7. Questions should be avoided that assume too much.
8. Questions ordinarily should begin with "why," "how," "explain," etc. These are more likely to stimulate thought.
9. Questions should be adapted to meet the unique differences within the class, whether they be dif-

³John Dewey: *How We Think*, 1933, page 266.

ferences in interest, intelligence or background of experiences of the pupils.

10. Questioning should provide for individual differences in bright, normal and slower children.
11. Questioning should help direct the steps in reflective thinking. It should help keep the subject developing. Questions should assist the teacher in establishing natural settings for new material by recalling the old and familiar.
12. There should be a logical sequence between questions.
13. Questions should almost always be put to the group, first, before the individual to respond is designated.
14. Questioning should include widespread participation of a class.
15. Questions ordinarily should be conducted at a tempo that is normal for at least a majority of the group. However, the pace or rapidity with which questions are put should depend upon the type of questions. Drill and memory questions can be put in rapid succession; thought questions should be put more slowly, allowing time for reflection and deliberation.
16. Questions should be put with an air of confidence and with sincerity and interest.
17. The treatment of sincere responses should be courteous and tactful.

Kinds of Questions

If we have our objective clearly in mind when asking a question, we will know what kind of question to ask. The following are the most frequent types of questions asked:

Factual Questions: These are based upon the facts as presented in the manual or textbook. They require a prompt response.

Leading Questions: These are often the types used in quiz programs. They act as props for the students to lean upon in seeing the meaning of the situation. They are good for the timid child, but otherwise are not desirable.

Thought Provoking Questions: These confront the student with problems which can be solved only through the use of knowledge and the reconstruction of past experiences. Pivotal thought questions which direct attention to the salient points of the lesson cause reflection and elaboration. This type of question is the most desirable. The more adept we become in its use the more fruitful will our teaching become.

Sunday School teachers, let us all begin critically to evaluate how well we use questions and questioning in helping us achieve the objectives of Sunday School lessons.

Learning Is a Social Activity

By Clyde E. Sullivan*

LEARNING is largely a social activity. Changes in attitude and thinking come about as a result of interaction between individuals and their environment. Often, however, teaching is approached as if the sole requisite for learning were the presence of the student in a situation where he is exposed to facts and ideas which someone else has decided are important.

By thus ignoring the interactional nature of learning, we run the risk of actually teaching something different from what we think we are teaching. For example, a child who is informed in an angry, upset manner that something is "good for him," hears what is said, but frequently acquires a negative feeling for the information because it was learned in an unpleasant situation. His perceptions and thinking are reorganized by the entire interactional sequence, not just by the words the teacher wants him to hear. He has actually been "taught," but has learned to dislike something which could have been for his good.

Personal Involvement

If the child is a fairly sturdy, well integrated personality, he may be

able to differentiate between this and other situations, recognizing the personal involvement of the teacher. However, if the experience is repeated too often, a variety of defensive attitudes may develop, which express themselves in many different ways.

Conceivably:

1. He may become resistant and rebellious in his behavior and attitude, "knowing better," but acting in terms of his feelings.

2. He may go to the opposite extreme, giving up all individual initiative, becoming completely uncritical, docile, and conforming. Then there will be no difficulty in handling this pupil, but fear instead of truth will have been learned.

3. He may appear indifferent and unmotivated.

4. He may leave the situation, at times in daydreaming, sometimes even by actually running away.

Modes of Adjustment

Any one of these possible modes of adjustment, or a combination of them indicates a breakdown of communication. However, in every case the child is doing something which bears a relationship to what

the teacher is doing. This activity of the child is the key by which social communication can be re-established. A freely flowing, give-and-take interaction must be established so that person-to-person antagonisms are reduced and the sharing of experience that is so important in learning is made possible. Since activity is always going on, the alert teacher will avail himself of it, and guide it into interaction and participation.

Obviously, then, we as teachers will not reach our goal by approaching our pupils with high-pressure salesmanship tactics. Good teaching is both a stimulus of, and a response to the needs expressed by the pupils. Effective teaching results only when the needs are known and allowed to determine the way in which the goals of the group are reached.

If the teacher remains aware of the social implications of his task, and sensitive to what is being said to him, and asked of him, then the presentation of new concepts, the direction of attention to new relationships, can become a most rewarding and important function.

*Brother Sullivan is a clinical psychologist for the Guidance Clinic of Oakland, Calif., and a member of the High Council of Berkeley Stake.



"If you would plant for a year, plant grain;"



"If you would plant for ten years, plant trees;"



"But if you would plant for the eternities, plant men."

What Harvest Do You Seek?

By Eva May Green

*"If you would plant for a year,
Plant grain;"*

*"If you would plant for ten years,
Plant trees;"*

*"But if you would plant for the eternities,
Plant men."*

FROM these lines of an ancient proverb is gained the idea that the virtues of the soul which are eternal in nature grow slowly and call for painstaking teaching. "Unseen harvests" is the name someone has given to the teacher's immediate efforts. At least the pupil potentials to which teaching is addressed are not usually observable in a short time. Even in the learning of facts, the first learning is often soon lost to the learner's memory and call for reteaching. What then is the nature of the results each Sunday's teaching seeks and how does spirituality grow?

The Spirit Grows

A search into one's personal memory usually does not disclose the time nor incident that awakened the

power to believe and to act according to a set of values. Rather, spiritual development seems to have emerged as a part of all around development. It seems to have been without beginning.

There is an openness of heart and mind, an eagerness of spirit in the average child that is fertile ground for extension of the spirit. All of life to him is new and breathtakingly full of wonder. He is inclined to accept people at face value and to forward a relationship from there. An early awareness of our Heavenly Father is easily grasped by the child as he seeks to understand the basic realities of life. Equipped with these qualities of faith and action he is daily experiencing attempts to live the two great commandments. He is interested in understanding the "why" and "how" of life.

Though by nature the child is ready for constructive experience his behavior is not always of such quality. He is faced by many conflicting choices. Often he is unsure of himself. He lacks standards and looks upon an adult society for guid-

ance—the latter being often in chaos of transition. Too frequently he finds no straight path, or goal to guide him.

What of Teaching?

Teaching which seeks results dignifies each individual life with meaning. It does this through the careful development of the learner's attitudes. Many of them, as the child attempts to put them into action, will run counter to the feelings from which they have emerged. Sharing and cooperation are two important Christian types of behavior which grow slowly in the child and need much nourishment through attitude building. Talking and experiencing are the ways of such teaching. Gradually the child begins to sense the shortsighted nature of much of his impulsive behavior and to become aware of the longer look that reasoned behavior gives. This change the teacher looks for. It places a growing child in a position where he can begin to make, for him, farsighted plans. As teachers we then say, "He is gaining a sense of values."

Manuals Direct Purposeful Teaching

Character is not developed by merely listening to stories or repeating gems of thought. A determination or desire must come from within. Attitude is the most potent element in promoting change and strengthening character. Well-planned courses of study from the General Board and carefully prepared weekly lessons from each Sunday School teacher are necessary if the Latter-day Saint child is to be taught "in the way he should go." This is our dedicated responsibility. It means that together we will:

- a. Plan lessons that appeal to children and give them a desire to refine character;
- b. Help children set standards within their power to achieve and to know of ultimate goals;
- c. Emphasize to children the purpose of a given lesson;
- d. Tie in the various elements of the lesson period to a central theme;
- e. Give children continuous opportunities through simple projects to "live the lesson";
- f. Have children carry home frequently some token which symbolizes the learnings of the lesson;
- g. Encourage children to talk with their parents about Sunday School.

Such teaching will exert a molding force upon the sensitive stuff of life that is the character and personality of the growing boy or girl.

Results We Seek

To live, to love, to do good work, to think, to appreciate the things which are beautiful, to create something of real value and to be truly reverent — these are the grand objectives of all worth-while living. To help them become the personal objectives of each growing child we teach is the result we seek.

* * *

NEXT MONTH'S ARTICLE

NEXT month's article will be "Extending the Classroom," by Hazel F. Young.

* * *

SACRAMENT GEM

How great the wisdom and the love,
That filled the courts on high,
And sent the Savior from above
To suffer, bleed and die.

Junior Sunday School

SONG OF THE MONTH

for August

"BEHOLD, mine house is a house of order, saith the Lord God, and not a house of confusion." (Doctrine and Covenants 132:8.)

"We Love Thy House, O God,"
The Children Sing, No. 59.

This song is one which should stimulate and inspire a feeling of respect and reverence for our places of worship. Many of us do not have a lovely modern building in which to meet. But wherever we meet, however old the building may be, it is still the Lord's house when we meet there to worship Him and learn about Him.

We want to establish the habit of reverence and respect in the Junior Sunday School children. To know how to be reverent, they have to know what it means and what they must do and not do. It might be helpful here to show on a flannel-board children entering a meeting-house, either an outside scene or an indoor scene. As you handle the figures, discuss with the children what they should do as they enter the building or take their places in Sunday School or sacrament meeting.

As we explain the meaning of the words of the song we can help the children in this understanding of reverence. We need to tell the children that the words, "Wherein thine honor dwells," mean that the Lord's spirit, His strength and power to help us are here in our places of worship. The happiness we can feel here because of this source of inspiration and strength can be greater than any other, if we but think of Him while we meet. The words, "abode" and "excel," need to be explained in connection with this.

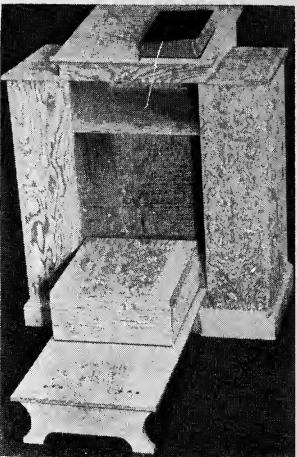
The second verse is closely related to the feeling in the first verse, so should be taught along with it. These words are easily explained.

The melody is simple and easily learned. Sing it reverently and not too fast. This is an excellent song for opening or closing our Sunday School service.

—Beth Hooper.

IDEA EXCHANGE

WE have always felt there was a need in our Junior Sunday Schools for pulpits similar to the



Need a junior-size pulpit?

ones used in our many ward chapels. In the past three years we have placed a few of these pulpits in wards to determine their usefulness. We have found this particular design to be most serviceable, and its versatility lends greatly to the Junior Sunday School program.

It is 35 inches high, 28 inches wide and 17 inches deep and is made of $\frac{1}{2}$ -inch plywood, and lends itself to any kind of staining, painting or finishing. It has one large spacious shelf for storing special Junior Sunday School equipment. And last but not least it has a large drop door at the rear that serves as stoop for those 5 and 6 year olds, with an additional hinged stoop that elevates those 3 and 4 year old youngsters to approximately 12 inches above the regular floor.

These pulpits are available to all wards at the price of \$32.50, F.O.B., Salt Lake City, Utah. Mail or telephone orders to: Editorial Department, *The Instructor*, 50 North Main, Salt Lake City 1, Utah.

* * *

QUESTIONS FROM THE FIELD

QUESTION: Who selects Junior Sunday School teachers? Should I as the coordinator be the one to ask them to accept this responsibility?

Answer: The responsibility for selection and notification of a prospective teacher belong to the ward bishop. This is one of the most far-reaching opportunities the "fa-

ther of the ward" has. In carrying it out, he no doubt will wish to consult the superintendent of Sunday School and perhaps you. Coordinators can often help the bishop know of the type of person needed in Junior Sunday School by discussing with him Junior Sunday School work including such phases as the success or problems a teacher is having, or highlighting the teaching qualities involved. This procedure keeps him apprised of the program.

After the bishop or Sunday School superintendent has contacted the teacher you will, of course, be anxious to extend your best wishes and offers of assistance.

—Eva May Green.

• • •

ENRICHMENT MATERIAL

A Story for Telling

HOW GRACE AND ANDREW WERE HELPED

GRACE and Andrew looked at each other happily, but nervously as the train moved rapidly toward their destination.

"We will soon be there, my good wife," said Andrew. "We will soon be in Salt Lake City."

"It has been a long trip," said Grace, "across the ocean from Holland to New York and now this long train trip."

"It was so sad to say good-by to our parents," said Andrew.

"And to our brothers and sisters," added Grace. "I hope Elder Richards is there to meet us. Do you remember the day he came to our house and told us about the Church of Jesus Christ of Latter-day Saints? It will be good to see him."

Elder Richards was there to meet them as they had hoped. He found them a place to stay with some Dutch people until they could find a place of their own.

THEY who endeavor to become like God in love will feel His approving smile and His helping arm. Every effort they make will bring them nearer to His presence; and they will find His renewed image grow more and more vivid with them, until the time comes when they, too, shall shine forth as the sun in the kingdom of their Father.

—*The Juvenile Instructor*,
April, 1914.

Grace and Andrew were happy in America even though they were poor. Andrew found a job replacing broken window panes until he learned to speak English.

Every little bit of money that they could save was put aside to build a little home. As Andrew and Grace



There came boys from her own ward.

became used to the English language and the ways of the people they soon found there were more ways to earn money which they could use for the home.

After many years there was finally enough money saved to build their little cottage.

"Ah, it is good!" said Grace one day as she watched the men put the shingles on the house.

"Do you like our house?" said Andrew.

"Ah, yes," said Grace. "We will paint it white. We will have lovely flowers—many, many tulips."

"And a vegetable garden to give us food," added Andrew.

Andrew and Grace loved their home but they were unhappy because they had no little boy or girl to keep them company.

"Do not be so unhappy, Grace. The children of the neighborhood all love you. You give them cookies when they come to play with Tisha our dog and Katinka the cat."

THE great violinist, Nicolo Paganini, willed his marvelous violin to the City of Genoa, on condition that it must never be played upon. Wood, while used and handled, wears but slightly. Discarded, it begins to decay. The lovely-toned violin has become worm-eaten and useless except as a relic. It is only a reminder that a life withdrawn from service to others becomes quite useless.

—Lion.

"They love you too, Andrew. You teach them how to dance and sing the games the children in Holland loved."

Many years went by. Though Andrew was an old man now he still took delight in taking care of his fine garden.

One day Andrew became very ill. Days went by and he didn't seem to get much better.

"What shall I do?" Grace said to herself as she looked out the window at the neglected garden. The grass was long. Tall, ugly weeds grew among the beautiful flowers. Some of the flowers were drooping their heads because they were so thirsty.

"Andrew needs me here and it is so hard for me now to bend over and pull out the weeds. What shall I do?" Tears came to her eyes as she thought of how Andrew would feel if he could see his garden so neglected.

Late afternoon as she sat by Andrew's bed she heard some boys' merry voices.

"Those voices are coming from our yard. I wonder what they want."

She looked out the window and to her surprise they were boys from her own ward. They carried hoes, rakes and pushed a lawn mower.

She went to the door and called out, "Whatever are you going to do?" "Just wait and see," said Tom. "Tell Andrew to hurry and get well. His garden is in good hands."

Grace began to cry and laugh at the same time as she went to Andrew's bedside. "Ah, those good boys," she said. "They are going to cut the grass and weed the garden for us. You must get well soon."

Andrew did get well. And he and Grace loved to sit on their porch during the late summer evenings. They talked about how thankful they were for their home in America and for their fine, helpful friends.

—Eva May Green and Hazel W. Lewis.

IF WE WERE WISE

I saw tomorrow marching by
On little children's feet;
Within their forms and faces read
Her prophecy complete.

I saw tomorrow look at me
From little children's eyes,
And thought how carefully we'd
teach

If we were really wise!

—*Sunshine Magazine*.

SUBJECT TITLES AND DATES OF SUNDAY SCHOOL LESSONS BY DEPARTMENTS
CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
1954

COURSE OF STUDY—1953	Course No. 1: Sunday Morning in the Nursery	Course No. 1: Sunday Morning in the Nursery	Course No. 3: Joyful Living	Course No. 5: Living Our Religion, Part II	Course No. 7: What It Means To Be a Latter-day Saint	Course No. 9: Leaders of the Scriptures
COURSE OF STUDY—1954	▼	▼	▼	▼	▼	▼
APPROXIMATE AGES—1954	Nursery 2, 3	Kindergarten 4, 5	Primary 6, 7	8, 9	10, 11	12, 13
Date of Lesson						
JULY 4	We Have Things That Belong to Us	I Feel Good Inside When I'm Honest	Unit IV Where Did Our Church Come From?	The City of the Saints	The Sixth and Seventh Commandments	Who Is My Neighbor
JULY 11	Other People Have Things That Belong to Them	I Grow Strong When I'm True	Unit IV What Can We Learn From the Life of Brigham Young?	Fighting Against Famine	The Eighth and Tenth Commandments	The Full Measure of Service
JULY 18	We Are Happy When We Share	I Make Friends When I'm Kind	Unit IV Why Do Latter-day Saints Celebrate July 24th?	You Can't Eat Gold	Aaron, the Spokesman	The Parable of the Talents
JULY 25	We Like to Share at Sunday School	I Believe in Doing Good	Unit IV What Are Some Interesting Pioneer Stories?	Salt Lake, the Mother of Settlements	Caleb, the Faithful Scout	The Feast of the Tabernacles
AUGUST 1	We Can Do Many Things at Home	I Will Learn to Work	Unit IV What Lessons Can We Learn from the Life of Heber J. Grant?	Pioneer Schools	Balaam, the Covetous Priest	Other Sheep
AUGUST 8	We Can Do Many Things at Sunday School	I Will Keep Trying to Do Things Well	Unit IV Where Did We Get Our Own Chapel?	Pioneer Good Times	Joshua, a Worthy Conqueror	East of the Jordan
AUGUST 15	Other People Can Do Many Things	I Will Give Thanks in Words and Deeds	Unit IV How Can We Be Happiest in Church?	Pioneers and the Sabbath	Review Lesson	In the House of Mourning
AUGUST 22	Animals Can Do Many Things	I Can Pray to our Father in Heaven	Unit IV How Can We Be Servants of God?	Mormon Pioneers As Messengers With Good News	Deborah, Israel's Joan of Arc	"He That Was Lost"
AUGUST 29	Heavenly Father Can Do Everything	I Can Think about Jesus when I Partake of the Sacrament	Unit IV What Has Christ Taught Us about Prayer?	Blessings for Everybody	Gideon, the Humble	Little Children
SEPTEMBER 5	When We Experience Pain or Discomfort	I Can Feel the Power of Heavenly Father through the Priesthood	Unit IV What Must We Do to Become Latter-day Saint Church Members?	Missionaries to the Indians	Samson, the Giant Weakling	Before the Feast of the Passover
SEPTEMBER 12	When Those We Love Are Away	I Am Guided in Making Choices by Kind Helpers	Unit IV How Shall We Care For Our Bodies?	What Made a Brave Man Brave	Ruth, the Girl from Moab	An Evening Among Friends
SEPTEMBER 19	When Others Are Unkind to Us	I Am Helped to Live as I Should	Unit IV How Does Obeying God's Rule Make Us Happy?	How the Pioneers Solved Problems	Eli, the High Priest	A King Rides into Jerusalem
SEPTEMBER 26	When We Are Ill	Seadtime	Unit IV How Can We Show Thanks to God by Being Unselfish?	Doing the Work of the Lord	Samuel, the King Maker	The Last Supper

**SUBJECT TITLES AND DATES OF SUNDAY SCHOOL LESSONS BY DEPARTMENTS
CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS**

1954

Course No. 11: Ancient Apostles	Course No. 13: Our Standard Works	Course No. 15: Life in Ancient America and Course No. 17: Good Tidings To All People	Course No. 21: Principles and Practice of Genealogy	Family Relations— Adults	Course No. 25: Parent and Youth	Course No. 17: Good Tidings to All People and Course No. 27: Teachings of the Old Testament	Course No. 29: A Marvelous Work and a Wonder
Course No. 12: History of the Restored Church	Course No. 14: Principles of the Gospel	Course No. 16: The Gospel Message	Course No. 20: Proving Your Pedigree	Course No. 24: Parent and Child	Second Year Course No. 25: Parent and Youth	Course No. 26: Teachings of the New Testament	Course No. 28: Teachings of the Book of Mormon
14, 15	16, 17	18, 19, 20	Genealogical Training— Adults	Family Relations— Adults	Family Relations— Adults	Gospel Doctrine— Adults	Investigators
Church and Industrial Enterprise	History and Development of the Church	New Light Thrown upon the Relationship of Man to God (Continued)	Completeness of Quaker Records	Covetousness	External Life Is Organized Life	Humility	Freedom of the Will
Church and Industrial Enterprise (Continued)	History and Development of the Church (Continued)	New Light Thrown upon the Relationship of Man to God (Continued)	German Reformed and Lutheran Church Records	Neighborhood	Why Men Depend on God	Meekness	Effects of the Belief in Christ upon Economic and Social Welfare
The Gathering of Israel	Mormonism, a Distinctive Religion	New Light Thrown upon the Relationship of Man to God (Continued)	Catholic Registers	Spiritual Refreshment Through Prayer	The Nature of Group Life	"Lord, Teach Us to Pray"	The Place of the Church in Economic and Social Reform
The Gathering of Israel (Continued)	A Statement of Belief	New Light Thrown upon the Relationship of Man to God (Continued)	English Parish Registers	Some Particular Parental Obligations	Some Considerations about Individual Growth	"Called unto Liberty"	On the Use of Wealth
Church Buildings	Organization in the Restored Church	The Gospel As a Way of Life (Faith and Repentance)	Research in Scotland	Religion and Life	The Purpose of Religious Ordinances	Moral Courage	Evil in the World
Church Buildings (Continued)	The Organization Setup Within the Church	The Gospel As a Way of Life (Baptism)	Research in the Records of Holland	Religion and Life (Continued)	Review	Industry	The Church of the Devil
Review	Divine Command and Human Agency	The Gospel As a Way of Life (The Holy Ghost)	Swiss and German Research	Joys and Compensations of Healthful Living	Mortal Wealth and Eternal Wealth	Growth	The Judgment
Cultural Contributions	Review	The Gospel As a Way of Life (Continued)	Scandinavian Records	Physical and Mental Health	Wealth is Relative to Human Desires	Review	A Warning to Nations and Peoples
Cultural Contributions (Continued)	Religious and Temporal Government	Open Sunday (Review)	The Worth and Wise Use of Census Records	Review	The Lord's Intended Use of Wealth	The Meaning of Love	Review
Church and Agriculture	Two Principles of Progress	The Eternal Nature of Ordinances and Covenants	Cemetery Inscriptions	Physical Well-being	The Destiny of an Immortal Body	"Thou Shalt Love the Lord Thy God"	The Church and War
Church and Agriculture (Continued)	The Significance of Religious Ordinances	The Eternal Nature of Ordinances and Covenants (Continued)	Probate Records	Can We Be Reasonable About Food?	The Lord's Standard of Living	"Thou Shalt Love Thy Neighbor"	The Individual and War
Church and Agriculture (Continued)	The Lord's Day	New Light Thrown Upon the Doctrine of the Fall and the Atonement	Genealogical Proof from Land Ownership	Naming and Blessing Children	Some General Facts about Homes	"Blessed Are the Merciful"	A Lesson on Disarmament
Pioneer Trail Blazing	Review	New Light Thrown Upon the Doctrine of the Fall and the Atonement (Continued)	Jewish Genealogies	Baptism	The Home as a Teaching Institution	"Blessed Are the Pure in Heart"	Marriage and Family Life

“Unto a Land That I Will Show Thee”

By *Kenneth S. Bennion*

FROM that far-off day when Abram, his wife Sarai, his nephew Lot, and his servants pitched their tents eastward from Bethel, the land of Canaan has been like a stage whereon mighty dramas of the world have been enacted. Across its “boards” have walked men and women famous in times long past. Rich caravans have moved across the stage; and along the plains of Palestine have come great armies. Later, bands of defeated and heartbroken Israelites journeyed eastward into captivity.

Abraham and his people, with all their accumulation of goods and cattle, came from the northeast, in response to God’s command: “. . . Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will shew thee.” (*Genesis 12:1*) One scene in the mighty drama told of famine, and of the move into Egypt. Another told of the parting of Lot and Abraham, that there might be no strife between them.

Then came the warring kings, who took away the goods of Sodom and Gomorrah, and many of the people, including Lot. The news was brought to Abraham, who came with his men by night. They defeated those kings and returned all the captives and the wealth that had been taken.

Three Visitors

On this stage there came to Abraham’s tent three visitors, one of them being the Lord, Himself. This was a great occasion, for the promise was made that there would yet be born to Sarah (Sarah) and to Abraham (Abram) a son.

Along a dim trail there moved, later, a servant of Abraham, his camels laden with precious gifts. His destination was far Haran, where he had been instructed to find and bring back a wife for Isaac. When the caravan returned one of the camels bore an especially precious burden, Rebekah, the daughter of Abraham’s brother. Near the well of Lahai-roi, they saw a man approaching. Rebekah asked the servant who he was, and was told, “It is my master.”

For Isaac “went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming.”

Rebekah “lighted off her camel,” and Isaac “brought her into his mother Sarah’s tent, and took Rebekah, and she became his wife: and he loved her; and Isaac was comforted after his mother’s death.” (See *Genesis*, Chapter 24.)

In the tent of Isaac there were born twins, Esau and Jacob.

“And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents.

“And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob.” (*Genesis 25:27-28*.)

A Birthright Sold

One of the most dramatic scenes on our stage occurred when Esau, coming home from the fields, faint with hunger, sold his birthright to Jacob, that he might have, at once, the bread and the porridge of lentils that Jacob was preparing. Thus he lost his right to become the third great patriarch, the heir to the promises that had been given to Abraham and repeated to Isaac.

Thus the curtain rose and fell (as it continues to rise and fall) upon the succession of events that occurred in the history of the descendants of Abraham: the selling of Joseph by the older sons of Israel; the famine that drove these same sons into Egypt, where they found that the ruler was their brother; the coming of Jacob and his reunion with his beloved son; the long years of captivity; the escape of Moses into the wilderness; his return to Egypt as the new leader of Israel; and all the mighty events during the 40 years of wandering.

Then Israel approached the Promised Land — and drama again unfolded across the stage. Moses was taken up onto Mount Nebo, east of Jordan. He was forbidden to enter Canaan; but he was permitted to see the land of inheritance, where the people he had led in the wilderness for 40 years would find homes at last. On Nebo, Moses died and was buried by messengers from heaven. His resting place is not known to men.

Israel Moved into Canaan

Under his successor, Joshua, Israel moved into Canaan; and the land was divided among the tribes. Thus did the descendants of Jacob inherit the land that had been given their father at the hand of Isaac, who had received it from his father, Abraham.

In this limited space there can be no discussion of the history of the conquest, nor of the reasons for the divisions that were made. But it is suggested that in the classes studying this part of the history of God’s dealings with His chosen people, there be made many special assignments concerning these matters. The map opposite, prepared by Dick Carter, should be studied now, and should be filed for future use.

PALESTINE

Its Conquest by the Israelites and its Division among the Tribes

Conquest of Gilead
Southern Campaign
Journey of Israelites
Conquest of Bashan
Central Campaign
Northern Campaign
Victory over Midian



SCALE OF MILES

5 0 10 20 30

Land of Edom

Steelheads and Men

SALMON is a postcard-pretty town cuddling in eastern Idaho's mountains where the Salmon and Lemhi rivers join. Everywhere beside Salmon's frame homes are neat piles of fireplace logs. The sky over Salmon is rich blue. The surrounding mountain tops wear the noble green of pines. The narrow meadows along the streams feed fat Hereford and black Aberdeen Angus cattle. Salmon is the kind of town you would like to retreat to after a rushing day.

The Lemhi River was named for the Book of Mormon king, Limhi. Along the river's bank, a few miles from Salmon, is the birthplace of Sacajawea. She was the Shoshone Bird Woman who, carrying a papoose on her back, led the Lewis and Clarke expedition into the untamed American Northwest early in the nineteenth century.

Salmon is blessed with beauty, lore, and good people. But the town received its name from a fish. When I visited Salmon, I discovered that there is no subject its people like to talk about more than fish — but not the salmon. It is true that the salmon at spawning time finds its way from the ocean to this far inland town. But Salmon's citizens prefer to talk about steelheads.

Steelheads are generally described as ocean-going rainbow trout. They have steel-gray heads and bright, pink sides. They reach the Salmon region from the Pacific about the time the ice begins to leave the river. Many steelheads remain for a good part of the year.

The first man, a rancher, we met in Salmon began talking about a ten-pound steelhead he had caught a few days before. After a meeting I attended, a woman introduced herself. "I must show you something," she smiled. Then she produced from her purse a colored photograph of some steelheads. People in Salmon do not seem to carry pictures of loved ones in their wallets. They carry photographs of steelheads loved ones have caught.

I stayed for the night in a kind Salmon family's house. We talked about steelheads late into the evening. At six o'clock the next morning the man of the house was telling me more about steelheads. His hazel eyes beamed. He threw back his blond head, and his pink cheeks glowed. You could almost see him tussle with a steelhead as he sat there, wearing a red and black lumberjack shirt, forest green trousers, and ranch shoes.

I asked him why he talked so much about steelheads instead of salmon. "Salmon lose much of their spunk by the time they reach us," he explained. "Steelheads here are fighters. Seldom do you catch one under three pounds. Some approach 25 pounds. Once hooked,



STEELHEAD FISHERMAN
He loses spinners, not temper.

they leap high out of the water. The river is swift, and that makes the battle even more interesting."

He described the lures that attract steelheads: spinners baited with fresh water clams found along the river, grub worms from partly dead cottonwood trees, and salmon eggs. "One fisherman not long ago caught some steelheads with bright yarn tied to his line. The local five-and-ten store sold out of the yarn in a hurry."

I was beginning to want to plan a fishing trip to Salmon, until my host told me one more thing about pursuing steelheads. He said that a recent survey by the Game Department showed that a fisherman works the Salmon River water an average of 26 hours before he lands a steelhead. "More than that, you must keep your spinner close to the river bottom," my host said.

"That means a lot of snags, doesn't it?" I asked.

"Yes," he answered. "I lost some 30 spinners on one fishing trip for steelheads."

"But it is worth it all," he grinned. "You just can't imagine the thrill of a steelhead on your line!"

I will probably never hook a steelhead. I have never had to worry about fish law limits, even where the angling is good. But I came away from Salmon wanting to be more like its steelhead fishermen. They know the rewards of patience — something so many of us teaching Sunday School lessons need.

But patience in Salmon, Idaho, is not the ordinary variety, any more than a steelhead is an ordinary fish. It is genuine patience to work a spinner through a fast stream for 26 hours before landing a fish. What makes patience in Salmon even more remarkable is that it is linked with enthusiasm. That is the virtue I should like to capture — *enthusiastic* patience.

There are a lot of patient people in the world. So many of them, though, let their patience become indifference. Patience is a virtue so long as it teaches one that few reverses are as bad as they first seem. Patience is sound when it permits the rain to settle a bit before venturing out after the storm. Patience is firm when it stays quick anger and hasty conclusions, and realizes that enemies are often made through misunderstanding rather than hate. Patience is man's armor so long as it withholds action until the right time to strike out. But that armor rusts when interest wanes through waiting.

To be able to forbear long, yet enthusiastically—that is the art of the steelhead fisherman. That is the prize I should really like. That would be worth many, many limits of fish.

—Wendell J. Ashton.

